Thirty four speciall and chosen

SERMONS

Doctor Martin Luthers:

Discovering most clearly, excellently, and evidently to every ordinary capacity or understanding: the dissernce betwixt Faith and Works, Law and Gospel, the Christian and Creature Operations, Troubles and Consolations, and the best way to make Christians keep them so, and in case of Relapses, to recover them again by Christ, the only Cure of all soul-maladies. Englished by William Gace, and printed 1581.

Revel. 4. 5. And out of the throne proceeded lightnings, and thunderings, and voices: and there were seven lamps of fire burning before the Throne, which are the seven Spirits of God.

Revel. 5.11.12.13. And I beheld, and I heard the voice of many Angels round about the throne, and the beafts and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands.

Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdome, and strength, and honor, and glory, and blessing.

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, beard I, saying, Blessing, honor, glory, and power, be unto him that sittest upon the throne, and unto the Lamb for ever and ever.

Plal.29.3.4 The voice of the Lord is upon the waters: the God of giory thundresh, the Lord is upon many waters. The voice of the Lord is powerfull. The voice of the Lord is full of Majesty.

Job. 29.3.4. When his candle shined upon my head, and when by his light I walked through darknesse. As I was in the daics of my youth, when the secret of God was upon my tabernacke.

London: Printed by Tho. Paine, and are to be fold by E. Dod, and N. Ekins, at the figne of the Gun in Ivy. Lanc. 1652.



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SOME GLIMPSES OF THE HEROIQUE, GRACIOUS, AND

I uther (faith Melancton) is a miracle amongst men. Another Lifaith, That there was never any more trufty fervant to his Mafter, never any of more undaunted courage in his Masters cause. Never any that adventured, or durft adventure farther: Never any that used more constancy, magnanimity and force in battering the Fortiess of the enemies: Never any that pierced deeper, prevailed farther, and procured larger for the safety of poor Christians, so many hundred years, oppressed, imprisoned, impoverished, yoaked, and chained in miserable Captivity, through the monstrous outrage of the execrable Nimrod of Rome than Luther. He had the injoyments of God (by his spirit) in his bosome, and was carried on, (though mightily opposed) to do good to the Church and State, in that age wherein be lived, by imparting what he had received, from that all-powerfull spirit which did reveal the hidden mysteries and deep things of God to him aboundantly, and yet did not content himself with so doing, or like those of Ruben, Manaffah and Gad beyond Fordan, (fofua 22. 21 30) But was so carried on (by the same spirit) that he sought the good of posterities to come, and succeeding ages will have cause (as we have) to praise God for his (labour of love and) works extant. Wherein we may folace our felves as he did. Who fince Pauls death spake and wrote fo of God, Christ, Christians, the Law, Gospell, Fauch and Love, Grace and Works, setting them in their proper place, in Conversation among ft men, on this fide Fefus Chrift, as Luther hath? Never man or woman that read Lucher, but it pierced their hearts, and left behind a deep impression in their minds, to the quieting of their perplexed, troubled, and distressed Consciences, if they were Christians. (Oh! what case of heart, refreshings, and unspeakable delights have they had?) But a wonderfull sting in the Consciences of the wicked, especially if they were brought up Antichristian. For they can't abide to hear, that all the glory of our salvation should be given to God and Christ alone. And that Christians should have their joy, peace, and consolation from a sure foundation, Gods love in Christ Fesus, whom Luther by the evident demonstration of the spirit bath most man festly laid down for salvation. And for good works, none ever prest them more upon men for conversation so exactly, and according to the spirituall meaning of the Law, then Luther bath. And there is more folid divinity in one leafe of Luthers works, then in many prolex Treatises extant. O what voices doth he utter? What light doth he hold forth? What spirituall Majesty, glory and power is there in's expressions ? What heavenly doctrine doth he preach? What spirituall confolations doth he propound? What great, profound, and continuall exercises, practise, and experience of inward conflicts, agonies, and straits of conscience had he? What fights with Satan, the Flesh, the World,

World, the Law, against fin, death, and all the infernall powers of Hell had he ? What Contemplations of Christ, Grace, Juftification, and faith had he? Yea, and his phrase and eloquence of speech doth discover so much holy pride, and height of spirit, in the discovery of the inestimable, free, perfest, and permanent love of God the Father, the admirable glory, durable riches, and everlasting Kingdome ordained for Saints elected, and purchased by Christ, yet salvation is free to us, though it cost Christ full dear, all applyed by faith, that maketh the Nativity, Conception, Birth, Thoughts, words, works, life, death, Refurrection, Ascension, mediation or intercession of Christ ours, and this the Spirit revealeth, and faith fealeth up our salvation to us, and brings it home to the Conscience, and assureth us that the conquest of Christ over sin, death, and hell is ours, and that satisfaction to the Law made b, Christ, whereby be hath pacified the wrath of God felt in our Consciences, so that all fears and terrors are removed, and conscience discharged, as if it had never been stung by sin, that biting Serpent, the jaws of hell fo broken, death fo vanquissed, the teeth of the Lam (o beaten out, that they can bite us no more, that us up prisoners no more, neither hurt the poorest Christian once freed, clothed, and heal'd by Christ, and injoying him by faith, how gastly, strong, and terrible soever they appear to sence, reason, or incredulity that lieth hid in our nature, like the Vipers teeth under his gums, and too too oftentimes breaks forth to our great difturbance. In all these feats of spiritual Activity, and soul victories, he's much rather to be wondred at then praised, by sacred faith, so highly was he raised, as may appear in some few instances following, collected out of his works: When the Law would trouble the conscience and rule there, and disturb the Christians sweet injoymens of Christ, Thus saith he, O Law, thou mighty Queen, and cruell Regent of all mankind, what have I done, that thou hast accused me, terrified me, and condemned me, which am innocent? O Law thou hast no power over me, and therefore thou doest accuse and condemn me in vain; for I believe in the Son of God, whom the Father hath fent into the world, to redeem us miserable suners, oppressed with the tyranny of the Law. He gave his life, and shed his blood for me. Therefore feeling thy terrors and threatnings, O Law, I plunge my conscience in the wounds, blood, death, resurrection, and victory of my Saviour Christ. Befides him I will fee nothing, I will hear nothing. O Law, thou wouldest climbe up into the Kingdome of my conscience, and there reign and reprove it of fin, and wouldest take from me the joy of my heart, which I have by faith in Christ, and drive me to desperation, that I might be without all hope, and utterly perish. This thou doest besides thy office: keep thy self within thy bounds, and exercise thy power upon the flesh, but touch not my conscience, for I am baptized, and by the Gospell, am called to the partaking

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partaking of rightcoufuesse and everlasting life, to the Kingdome of Christ, wherein my conscience is at rest, where no Law is, but allogether forgivenesse of sins, peace, quiernesse, joy, health, and everlasting life. Trouble me not in these matters, for I will not suffer thee so intolerable a Tyrant, and cruell tormentor, to raign in my con-Science: for it is the feat and to aple of Christ the Son of God, who is the King of righteousnelle and peace, and my most sweet Saviour and Mediator: He shall keep my conscience joy full and quiet in the sound and pure doctrine of the Gospell, and in the knowledge of this Christian and beavenly righteoufnege, in that righteoufnesse and life I have no fin, no care, no joing of conscience, no fear of death. O Law, thy tyranny can have no place in the throne where Christ my Lord sitteth: there I cannot hear thee, for I am free, and a son, who must not be. sleet to any bondige or Law. Therefore when Christis come, we ought to know nothing of the Law, unless it be in this respect, that it hath power and dominion over the flesh, to bridle and keep it under. But when the Law commeth to trouble thy confcience, thou must fay, Lady Law, thou comest not in feafon, for thou commest too foon, tarry yet untill 430. years be expired, and when they are past then come and spare not. But if thou com't then, yet shalt thou come too late. For then bath the promise prevented thee 430. years: to the which I affent, and sweetly repose my self in the same. Therefore I have nothing to do with thee: I hear thee not, for I live in Christ who hath abolished thee O Law! O Law that thou accusest me and sayest, that I have committed many fius! Indeed I grant that I have committed many fins, yea, and yet do still commit sinnes daily without number. This toucheth me nothing: I am now deaf and cannot hear, therefore thou talkest to me in vain, for I am dead unto thee. But if thou wilt needs dispute with me as touching my fins, get thee to my flesh and members, crucifie them, but trouble not me, not my conscience, I (ay which am a Lady and a Queen, and have nothing to do with thee, for I am dead to thee, and now I live to Christ, with whom I am under another Law, to wit the Law of grace, which ruleth over fin and the Law. Therefore the Law cannot accuse or condemn those that believe on Christ. Gal. 5. 23. pag. 274. Indeed the Law troubleth and terrifieth our consciences, but Christ apprehended by faith, vanquisheth it with all his terrors and threatnings. To them therefore the Law is utterly abolished, and buth no more power to accuse them. For they do that of their own accord which the Law requireth. Christ apprehended by faith, secretly by his spirit saich thus to the foul distressed. Do'ft thou see nothing but the Law, sin, terror, heavinesse, desperation, death, bell and the divell? Is there not also grace, remission of sins? righteousnesse, consolation, joy, peace, life, heaven, Christ, and God? Trouble me no more, O my foul. What is the Law? what is finne? anh . E

what are all evills in comparison of these things? Trust in God who bath not spared his own dear Sonne, but hath given him to the death of the croffe for thy finnes, &c. Therefore when thou art beaten down, tormenced, and afflicted by the Law, then fay: Lady Law, thou art not alone, neither art thou all things . But besides thee there are yet other things much greater and better then thou art, namely, Grace, Faith, and Ble Ting, thefe do not accuse me, terrifie me, and condemn me, but they comfort me, they bid me trust in the Lord, and promise unto me victory and satuation in Christ. There is no cause therefore why I should despair. What therefore must I do? The Law affailing and urging my conscience, especially when I perceive my selfe not to do that which it requireth? I auswer, That which Christ doth here, who admitteth or acknowledgeth no Law, although brought out of the Law of God , fo learn thou alfo to do , that thou mayest boldly lav to the Law, leave off Law to dispute with me, I have no. thing to do with thee, and for that very same cause for which thou commest to dispute with me, and to inquire of me, how good and righteons I am I will not hear thee: For it here maketh no matter what I am, or what I ought to do, and what not to do, but what Christ himfelf is ought to do, and doth. For now we are in the Bride Chamber, where only the Bride and the Bridegroom must have to do, and it beb verb not thee to come thither, nor to intermeddle any thing there. Ween he speaketh of Satan, death and fin troubling the conscience, bootrium bingly is it? (aich be, Sir Divell, I fear not thy threatnings and terrors for there is one whose name is fesus Christ, in whom I believe : he hash abolished the Law, condemned sinne, vanguished death, and destroyed bell; and he is thy tormentor, O Satan, for he bach bound thee, and hol leth thee Captive, to the end that thou [bouldest no more hurt me, or any that believe in him. Therefore Satan, thou halt not prevail against me, if that thou goest about to terrific me, in ferting forth the greatnesse of my fins, and fo to bring me into heavineffe, diffruft dispair, harred, concempt, and blaspheming of God. Yea rather, in that thou layest I am a sinner, thou givest me Armour and Weapon against thy felf, that with thine own sword, I may cut thy throat, and cread thee undermy feet: For Christ died for finners, if I were righteous, and had no finne, I should have need of Christ to be on Reconciler. Why then, O thou peevish holy Satan, wilt thou make mee to be boly, and to feek righteousnesse in my felf, when indeed I have nothing in me but fins, and most grievous fins, &c. This I know, and more then thou canst accuse me of. Therefore whether thou lay my fins before me, or my good works I passe not, but removing both fir out of my fight, I only reft on Christ, I know him to be profitable unto me, therefore I will not make him unprofitable: which I spould do, if either I should presume to purchase to my self favour and everlasting

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everlasting life by my good deeds, or should dispair of my salvation because of my sinnes. Also as often as thou objectest that I am a sinner, thou callest to my remembrance the benefits of Christ my Redeemer, upon whose shoulders, and not upon mine own, lie all my finnes. For the Lord hath laid all our iniquities upon him, Isay 53. 6. Wherefore, when thou fayest I am a sinner, thou doest not terrifie me, but comfort me above measure. And the more vehement thou O Satan fightest against my conscience, so much the stronger is my righteousnesse made. I do the more ar-dently pray, and my faith is increased. Ser. 8. pag. 61. Here I will will abide in the Armes of Christ, cleaving unseparably about his neck, and creeping into his befome, whatfoever the Law 'll say, and my heart shall feel. When I feel the terrors of death, thou hast nothing to do with me O death: for I have another death, which killeth thee my death, and that death which killeth, is stronger then that which is killed, namely Christ, that hath flain both death and the divell, Heb 2.14. (Ser. 22. pag. 304.) If death creep upon thee, and attempt to devoure thee, say unto it, Good Mistresse death, does thou know this man Christ? come and bite out his tooth, has thou forgotten how little thy biting prevailed with him once? Go to, if it be a pleasure unto thee, incounter with him again. Thou hadst perswaded thy felf that thou shouldst have prevailed sommhat against him, coc. thou didit bite indeed, but it turned worse to thy self, or c. Although Iam a sinner by the Law, yet I die not, because Christ liveth, who is both my righteousnesse and everlasting life, in that righteousnesse and life I have no sinne, &c. When he read John 16.33. But be of good cheer, I have overcome the world. He brake out into these words. A man could find in his heart to fetch fuch a sentence upon his knees from Rome or Hierusalem, how was he taken up into admiration with it. Oh! saith he (on Mat. 3 17.) Nothing else was beard and seen but love, good will, and the infinite and incredible favour of God towards us; nothing but unmeasurable and bottomlesse goodnesse, and placability; All the whole vast heaven seemed not to distill dreps, but to powre and rain down whole showers and floods of most sweet honey and sugar, &c. for this would God found these words from heaven with his own voice, that he might perswade us certainly, and that we might fix it deeply in our minds, that in Christ, and for Christ his beloved Sonne, 'tis his will to lade us with his benefits, oc. and imbrace us as a Father most lovingly. Truly with no praises could Christ be more glorified, nor extolled more magnificently; for by this voice he is set in a most illustrious dignity, and high glory, he's proclaim'd and declar'd the true King of peace, a true Priest, working perfect atoucment, and the beir and Lord of all things, who alone pacified his Father, and brings to passe, that he is well pleased with us. Moreover in these words, God the Father testisieth that be is of a right fa-A 4 therly

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therly, and well pleased mind to them that believe in Christ; to these be declares and opens bimself wholly, and leaves it witnessed to our consciences that he is at perfect peace with us, &c. And on Mat. 11, 28. Come unto me, coc. As though he faid, run and feek in what place foever ye will, hear and learn what soever can be preached unto you, yet shall ye find no quietnesse of heart, ye shall find no peace but in me alone. Sermon 8. page 87. Here he looketh for us , here he will receive us: here is the throne of grace, and the true mercy Seat. from which none is driven away, which with true faith refort unto it, (but) here they that feek shall find; here they that ask shall be heard; here they that knock, the endlesse treasures of heaven shall be opened. Beware thou presume not to deal with God without me. creep into me, put on me, and so come and have whatsoever abou defirest, being wrap't, shrowded, and clothed in the humanity of Christ, and so in Christonly thou hast accesse to the Father. When he dehorts from curious speculations of God, how sweet and safe is his advertisement. on Psalme 130. and in many other places. For this cause I do so often admonish you, that without Christ you should that your cys, and stop your ears, and say you know no God besides him which ros s in the lap of the Virgin Mary, and fuck't her breaks. Where this God Christ fefus is, there is God wholly, there is the whole divinity, there is the Father and the Holy Ghost. Without this Christ there is no God. I have known many in the Kingdome of Antichrift, which fecking to comprehend God by mans speculations, have horribly perished. And if God through his inestimable mercy had not delivered me from this tentation, I had also fallen headlong into destruction. The nature of God is higher then that we are able to attain unto it. Wherefore he bath humbled himself to us, and taken upon him that nature which is best known and most familiar unto us, (to wit) even our own, here he will receive us. &c. fohn 6. No man commeth to the Father but by me, egc. Here is the Mercy Seat and Throne of Grace that we may fafely and comfortably conceive of God, and come to him, in, and by. For the nature of man is more frail, then that it should once conceive of God out of a Mediator. Wherefore he hath given us, this new and living war, that through the vail of Christs fles we may behold him, and in whom, and by whom, we must have to do with him. Hence it is, that Turks, fews, and others fo grosly erre, &c. And therefore they also that strive to come directly to God, do profit themselves nothing at all thereby, whileft thus they come to God in prayer without the Sou, they which do here neglect him, as though he were made man for nought, and in the mean feafon do without a Mediator pray unto God, who hath created Heaven and Earth, they pray indeed, but none fall help them, they shall cry and none shall hear them. Therefore towers that then presume not to deal wish God, not once to conceive

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of him out of Chrift, who is God-man, and bleffed for ever. Rom. 9.5. When he speaks of the great Article of Fustification, on Pla. 130. and in many other places he faith. 'Tis the chiefest point of our salvation and righteousnesse before God. The true and sincere knowledge whereof is it which maintaineth and preserveth the Church: for it is the knowledge of verity and life. Contrariwife, where the knowledge of our fustification is lost, there is no life, no Church, no Christ, neither is there any judgement left, either of dostrine or of spirit, but all is ful of horrible darknesse and blindnesse. And on Gal 2.11. for he hath here no trifling matter in hand, but the chiefest Article of all Christian doctrine, The utility and Majesty whereof, who fo rightly esteemeth, to him all other things, shall seem but vile and nothing worth: For what is Peter? what is Paul? what is an Angel from heaven? what are all other creatures to the Article of Justification? Which if we know, then are we in the clear light: but if we be ignorant thereof, then are we in most miserable darknesse. Wherefore if ye see this Article impugned or defaced, fear not to relift Peter or an Angell from heaven, &c. This doctrine it bringeth with it all good things, as well ghostly as bodily, namely forgivenesse of sins, true rightcousnesse, peace of conscience, and everlasting life. It approveth and establisheth civill Government, boufhold Government, and all kinds of life that are ordained and appointed of God. It rooteth up all dostrines of errors, sedition, confusion and such like: and putteth away the fear of fin and death; and to be short, it discovereth all the subtil slights and works of the divell, and openeth the benefits and love of God towards us in Christ. What means the world to hate this doctrine, and glad tidings of everlasting comfort, grace, salvation and eternall life, so bitterly, and to persecute it with such divellish outrage? accounting it the greatest plague that can befal them. I know that the divell goeth about nothing more, then that he may take away this knowledge from the fight and minds of men, by busying them with disputations, that this Article may be forgotten, or not so effectually be made use of, for he knows the force of it, and 'tis no wonder that Satan doth fo bester him. By it he is overthrown, his Kingdom is destroyed, the Law, sin, and death (wherewith as most mighty and invincible tyrants, he hath brought all mankind in subjection under his dominion) are wrested out of his hands, and his prisoners are translated out of the Kingdome of darknesse into the Kingdom of light and liberty. Should the divel suffer all this? should not the Father of all lies imploy all his force and subtill policies, to darken, to corrupt, and utterly to root out this doctrine of our salvation and evernall life? indeed S. Paul complained, that in his time the divell shewed himself a cunning workman in this businesse: This passive righteousnesse, or Christian righteousnesse, the righteousnesse of faith is hidden in a mystery, which the world doth not know, yea Christians themselves do not throughly undersland

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understand it, and can bardly take hold of it in the time of tentation, therefore good Pastors will be continually and daily bandling this point erc. for who fo doth not understand and apprehend this righteousnesse, must needs in afflictions and terrors of conscience be overthrown, for there is no comfort of conscience so firm and so sure as this passive righteousnesse, that is apprehended by faith. And Mr. Fox saith of it, That unlesse the speciall grace of Christ do help, hard it is to flesh and bloud to comprehend this mysticall and joyfull doctrine of Justification, fo strange it is to carnall reason, so dark to the world, so many enemies it hath, that except the Spirit of God from above do reveale it, Learning cannot reach it, wisdome is offended, nature is aftonied, Devills do not know it, men do persecute it, briefly, as there is no way to life, so easie, to whom it is given from above, so there is none so hard, easie to whom it is given from above, hard to the carnall sense not inspired, the ignorance whereof is the root of all the errors, feets, and divisions in the world. When he speaks of the perverse nature of man, he faith; there is nothing elfe in man but wickednesse, delusion, guile, deceits, lying, fraud, and all kind of evill, yea by nature man is but lyes and vanity. We must not trust any man in any thing, do not persmade thy self, that any man speaketh the truth unto thee, for what soever man speaketh is a lye. Why sor The fountain or spring head, the heart is not sincere, wherefore neither can the rivers be pure, &c. As soon as thou thinkest in thy mind: He is a good man, and one that will keep his promise, I am sure that he will not deceive me, but will deal faithfully, even then hast thou failen from God and worshipped an Idol, putting thy trust in a lyar. Wherefore when thou hast any dealing with man, think boldly: If he doth faithfully it is well, if he do other wife; in the name of God let himgo (and say) I will commit all things to the will of God, he shall prosperously bring them to passe. O how often bave we committed Idolatry in this kind? When he speaks of faith, and its three Arms, how excellent is he in's Christian liberty and elswhere! He faith through faith every Christian is advanced above all things, & in spirituall power he is even Lord over all, yet faith frees us not from good works, but from the wicked opinion of works, and that by faith we dwell in Christ, and in our neighbour by love, faith killeth reason, that Beaft and Monster in Religion, that all the world cannot kill oc. Faith even laughe th at all the iniquity, rage and fury of the world, and maketh that unto it self matter of spirituall joy, wherewith others are even killed, Ser. 20. pag. 246. faith overcomes fin, death and the flesh, the world and the divell. Faith is that noble Champion which overcometh and extinguisheth every sin, and if all the sins which the whole world hath committed from the beginning, were laid upon an heap, it would extinguish and abolish them altogether: Faith hath to do in great matters, it giveth glory to God, it believeth in him, it counteth

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himtrue, wife, righteous, mercifull and Almighty, &c. On Pfal p.13. Faith and the life of a Christian is not hypocrifie, Gc. as their life is, which feek to come to perfection, by certain speculations of (pirituall union (as they call it) but altogether in vain, as I have proved by mine own experience, &c. But every Christian through his faith filleth heaven and earth, heaven with his faith, and earth with his works. Faith doth couple Christ and the Christian more neerer together, then the husband and his wife are united together. Faith makes us divine people (and as a man would fay) is is the Creator of a certain divinity, not in the substance of God, but in us; for without faith, God loofeth in us his glory: wisdom, righteousnesse, and mercy, coc. Faith in Christ is a treasure inestimable containing in it self al salvation, and preserving from al evil, oc. Believe in Christ, in whom are promised unto thee grace, righteonsnesse, peace, freedom, and in whom thou shalt have all things if thou believe, and without whom thou shalt lack all things if thou dost not believe, for that which is impossible to thee in all the works of the Law, thou shalt very easily and briefly atchieve, and bring to passe through faith, because God hath so established al things in faith, that who soever hath faith may possess all things, and who so doth want faith may possess nothing. For God hath shut up al things under unbelief, that he might have mercy on all. Rom. 11. That so all things may belong unto God only, as well the Commandements as also the performance of the same, only God commandeth, only God performeth, therefore Gods promises have relation to the new Testament it self. The first arm of faith is this. Forasmen therefore as the promises of God be holy words, true, just, peaceable, and full of all goodness, it cometh to pass, that the foul which doth cleave stedfastly to the same, with an unshaken faith, is become so united unto them, yea is also so swallowed up of them, that it doth not only partake thereof, but is throughly gorged and made drunken with all the power and force of the same: for if the touching of Christ did give health, how much more shal a very tender feeling of the word in the spirit, nay rather a thorow swallowing down of the word, communicate to the foul all things that appertain to the word. By this means therefore the foul through faith only is justified, sanctified, pacified, delivered and replenished with all goodness, and is truly made the daughter of God, John. 1.12. By this it may easily be perceived from whence faith hath received so great force, and why neither any one, nor al good works are comparable unto her, because no work can cleave fast unto Gods word, nor be within the foul, wherin faith onlyand the word do raign and govern, for such as the word is, such becometh the Soul made by force of the word, even as a fiery plate of iron doth glimmer like unto fire, by means of uniting the fire and the plate together, so that it is manifest, that to a Christian man faith only sufficeth to Justification. Now if he need no works, then also he needs not the Law: if he have no need of the Law, surely he is then free from the Law. So this also is true, the

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Law is not made for the righteous man, and this is that same Christian liberty our faith which doth work in us not to be idlers, nor to give our selves to lust and evil life, but that we be not tyed to a necessity of observing the law, or doing works to the end to obtain righteou nes or falvation therby. The second arm of faith, 'tis to reverence him in whom we do believe, with a most godly and carnest bent affection, to wit, that it accompt him true, and worthy to be believed, for there is no honor like unto the opinion conceived of truth and righteousness, wherewith we do most highly efreem of him we do believe, for what are we able to ascribe to any person, more then truth righteousness, and good ness, of all parts perfect and absolute?contrariwise it is a detestable reproach to conceive a secret opinion of a man to be falfe, faithlesse and wicked. So the foul as long as it stedfally believesh in God that maketh the promise, doth accompt him trued righteous, this is the highest honor to God, to ascribe unto him truth, justice, and what soever else ought to be yeelded unto him in whom we do believe: this man is ready to execute all his wil: this man doth sanstifie his name: this man suffereth himself to be exercised according to the wil and pleasure of God, because cleaving firmly to his promises, he doubteth not but that he is true just, wife, and wil do, dispose and govern all things for the best, but is not such a foul by the same (his faith) most humbly obedient to God in all things? What commandement remaineth then, that this obedience hath not sufficiently satisfied? What fulnesse can be more absolute? then all manner of humble obedience? But this obedience cometh not by works, but by faith only, and believing the promises, on the other side, what rebellion? what impiety? what greater reproach can there be unto God then not to believe him when he promiseth? For what is this else, then either not to believe him when he promifeth? For what is this elfe, then either to make God a Lyar, or be doubtful of his truth? to ascribe truth to himself and condomn God of vanity and lying? wherein doth he not deny God and make to him/elf an image of him/elf in his own heart? What avail. deeds in this unbelief, though they seeme never so Angelicall and Apostolicall? and therefore very wel did God conclude all (not in wrath and luft, but) in unbelief, left such as fain that they have fulfilled the law through chaft and meek works of the law, should presume upon their salvation, when as being shut up in the sin of unbelief, they must either seek for mercy, or be damned through justice, To c. The third arm of Faith which is a fewel inestimables is this, That it coupleth the foul with Christ, even as the spouse with her husband. By which Sacrament (as Paul teacheth) Christ and the soul are made one slesh. If they be one slesh, then is there a true marriage betwixt them, yea, rather a marriage of all the most perfect, absolutely accomplished betwixt them for marriages betwixt the man and wife, be but slender figures of this union. Whereupon it followeth, that all things are common betwixt them, as wel good as bad, so that what socver Christ doth possesse, the faithfull soul may boldly presume upon the same, and triumph over them, as though they were his own. Likewise, mhat

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what foever appertaineth unto the foul, the fame may Christ challenge unto himself as his own. Let us compare these two together, and we shall perceive inestimable treasure. Christ is ful of all grace, life, and saving health, the foul is fraight ful of all fin, death and dan nation. Now let faith come between thefe two, and it shal come to passe that Christ shal be laden with fin, with Death and with Hel, but unto the foul shal be imputed grace, life and falvation, for it behov eth Christ to accept, and joyntly peffeffe the things appertaining to his (pouse, and withal to communicate to his spouse the things that appertain to his possession, for he that giveth to her his body, and himself wholly, how can it be but that he must give her all things else withal; and he that is possessed of the spouse, how doth he not withal possess also, the things pertaining to the spouse; here comet now to the view, a most sweet spectacle, not only of communion, but of a comfortable battel, of victory, of salvation, and redemption. For, inasmuch as Christ is God and Man, and such a person as never yet sinned, never dieth, nor is damned. Yea such a one as neither can fin, nor die, nor be damned, and that his justice, his life, his faving health is unvanguistable, everlasting and omnipotent, when as such a person doth communicate to himself, year ather doth wed the fin, death, and damnation of his spouse, through the union of faith. And that the case now Standeth none otherwise then as if they were his own proper peculiar; even as if himself had finned, were travelling, dying and descending into hell, to bring all things into subjection, and that fin, death, and hell, could not swallow him, being of all necessity clean swallowed up in him, by a miraculous conflict, for his righteousnes is greater then the fins of all men, his life surmounteth in power all death, his faving health is more victorious then all hell. Even fo the faithfull foul, through the assured nesse of her faith, in Christ her Husband, is . delivered from all fins, made fafe from death, guarded from bel, and indued with everlasting righteousnes, life, and saving health, of her Husband Christ: on this wife Christ doth couple her to himself, a glorious spouse without foot or wrinkle, cleanfing her with the fountain in the word of life, through faith in the word of life, of righteousnes, and of salvation. Even so doth he marry her unto himself, in faith, in mercy and compassions, in justice and judgment, Hol. 2.19. When his friends perswaded him from going to Worms, left they should burn him as they did John Hus, how little did he fear the rage of man, so firm was his faith, that he said, That if I knew there were so many divels in worms, as tiles on the houses (in the name of our Lord fesus (brist) I wil go thither. Neither shall any kind of death or persecution shake my confidence. Oh! what faith and courage had her when others were almost at their wits end for fear of the Pope & Emperors rage, and shreatned wars. Luther was fo far from being danted, that he brake out to the admiration of them all, saying, come let's sing the 46.Pfal. and then let all the divels in hel do their worft, so strong was his faith inChrist his refuge, rock, and strong tower. When he speaks of himself Oh! how difrespectively it is, a sack of worms meat, O wretch that I am! A lump

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lump of earth, a bundle of wickednes, an unworthy Minister of the Gospel. When of his marriage forryed down by Papifts, if my marriage bea work of God, what wonder is it, if the flesh be offended at it? 11 is offended even at the flesh which God our Creator took, and gave to be a ransom to food for the salvation of the world: if the world were not offended with me; I should be offended with it, and should fear that it was not of God which I have done. Now feeing the world is vexed and troubled at it, I am confirmed in my course, and comforted in God. When a prodigious lye was raised on him by a Libell of his death, and box the divells had carried. away his body, &c. with an hypocritical admonitioon to take heed of his do Trine esc. and fread abroad two years before his death by the wicked Papist: Luther read it, and thank't God that the divell and his instruments were such fools that they could not stay until he were dead, and subscribe. I Martin Luther do profess and witnesunder mine own hand, that I on the 21. of March 1544. received this figment (so little did he regard. this egregious lye) ful of angerand fury, concerning my death, and that I read it with a joy ful countenance: or that but I detest the blasphemy which ascribeth an impudent lye to the divine Majesty. For the other passages, I cannot but with joy of heart laugh at Satans, the Popes & their complices hatred against me, God turn their hearts fromtheir diabolical maliciousnes. But if God have decreed not to hear my prayer for their sin unto death, then God grant that they may fil up the measure of their fins, & Solace themselves to the ful with their Libels ful fraight with such like lyes. When he was kept in Coburgh-Castle, that the Pope and Emperor might not murder him, being banifo'd, he wrote to Melancton or told him, If I perceive that the cause goeth not wel with you ('twas at Ausburg Assembly) or to be indangered, I shal not contain my felf, but shal come with speed unto you, that I may see the gastly jaws of Sarans teeth, if the cause. be faulty, let's revoke it and fly back, if good, why do we make God a lyar, & c.but I am resolute and sceure for the publike cause. Because Iam fure that it is just and true, that it is Gods and Christs cause, &c. When he spake to God how confidently was it? I know thou art a father, of our God, I know ther fore affuredly, that thou wilt deftroy the terfecutors, orc. Lord God maker of the whole world, I am certain that I am boly before thee, and am thy servant, not for mine own sake, who do as yet feel fin in my felf, but through Christ who hath taken away my sin, and made satisfaction for me, co. And at his death what confidence had he in his prayer.O heavenly Father, my gracious God! and Father of our Lord Fesus Christ, thou God of all consolation, I give thee hearty thanks that thou hast revealed to me thy Son Fefus Christ, whom I believe, whom I possesse, whom I love, whom I glorifie, I befeech thee Lord fefus Christ, to receive my foul. O my gracious heavenly Father, though I be taken out of this life, though I must lay down this frail bedy, yet I certainly know that I shall live with thee eternally, and that I cannot be taken out of thy hand. Lord I render up my fririt into thy hand, and come to thee. Thou O God of truth haft redeemed me.

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Ourteous Reader, When I first heard of these 34. choice Sermons 10f Luthers, how precious they were in divers parts of the Kingdom, and finding old, torn, and imperfect ones, were five, fix, or feven fillings a piece, and finding the commendations of (bristians, like the/e of Solomons to the Queen of Sheba true, but not half to the worth of thefe Sermons, I resolved to reprint them, and for thy incouragement I'le boldly affirm, that never any laid down the ground of a Christian confolation more clearly then he hath in these Sermons following. How is Gods goodnesse in's free, infinite, and everlasting love set forth to us, in providing, promising, giving and accepting Christ for us? And all that he did or suffered, and thus making us good trees, by putting us into the true vine Christ, and that maketh us Christians. Then he holds forth works in their right place, but his transcendency in curing wounded Consciences, fallen, broken, and almost lost (bristians, appears most perspicuously throughout the whole book. Observe how he fets forth the Nativity , Birth, Life, Death and Conquest of Christ, egc. and all for thee, to discharge thee, bear up, help, succour, and revive thy drooping foul, trembling heart, and felf-guilty, fearfull conscience, and then thy heart will be cheered, mind satisfied, and conscience evernally quieted, upon the hearing, so fully and familiarly discovered the admirable glory of the Lord, and all the riches of his grace, thy salvation so freely, fully, and perfectly accomplished by Christ, and faith to apply him given of God, and his love so clearly opened to thee, thy conquest in him, and victory by him so fully proved, Gods wrath so fully appealed, his juffice so fully satisfied, and his Law fulfilled, thy fins done away, death, hell, and the curse due to thee so far removed, as the East is from the West, the world, slesh, and the divell, and all their works so destroyed and vanguished by thy Surety, King, and Saviour, that though they do daily trouble thee, as they do all good Christians, yet they shall never hurt thee, how will this work upon thee to live well towards men, and bring forth fruits meet for repentance, yea melt thy beart, and change thy converfation from evill to good, more then the fear of hell; or hope of reward in heaven: Let experience in all the Saints judge. But when thou halt heare that Christ is the Governour of Heaven and earth, and doth in love, both disposeth, orders, commands, rules, and doth all for thy good, &c. thy heart surely will leap for joy, and then thou wilt bestirre thee, wilt up and be active for the common good both of Church and State, though to the hazard and lose of honours, state and life, and wilt for ever bid adem to all the vanities and fooleries of the world, the flesh and the divell, having thine eyes opened, and beholding Christ adorned in's beauty, benefits, and soule delighting glory, thou must of necessity break forth and say, I have enough, my Saviour Christ and Lord is alive. Then thy carnall affections will daily (though like Noahs flood) be abated. For doubtlesse the serious confideration

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confideration of the free love, infinite wisdome, and rich grace of God the Father in providing his Son, together with all the benefits of his death and passion, for such poor lost creatures as we are in old Adam. and instead of turning us into hell, which we have most justly deserved. be sould most frankly without a thought, word, or works of ours. receive us into favour, yea, and marry us, poor wished harlots to his be-Loved Son. Oh! who is able to value or comprehend the greatnesse of this love, and the royalty of this marriage, the gloriousnesse of this rich grace, that God Should not only redeem us from all evill, but also adorn us with all his own fewels. And in this case, 'tis impossible now that our fins can destroy us, since they are laid upon Christs shoulders, and swallowed up in him, and we now possesse the righteousnesse of our husband Christ, we may imbolden our felves, and rely upon that as in our own right, as if we had performed it our selves, and may oppose that against our own fins, with certain victory against death and hell, and say, though I have finned, yet my sweet husband Christ, in whom I through faith freely given do believe, he hath not finned, all his riches are mine, and he took all my sins on himself, and died for them, now shall I do that willingly that crucified my Lord? God forbid. So that 'tis by serious consideration, holy expostulation, humble, and self-denying resolution. that the fririt inables the Christian to die daily unto fin, and to live unto God his glory, and this power is fetch'd from the love of God, and the death of Christ; and this is the only way to kill sin, to believe that Christ bath killed it for us. And this is the mortification of fin indeed. Then there will follow a daily dying to sin in us, and a certain crucifying of the body of fin more and more to our own comfortable feeling, for how can it otherwise be, but that when the foul feeth fin through her crucified Lord, as it were the knife that killed the dearly beloved of her own foul, but that she loath fin, and hate it with a totall, eternall, and un-Satisfiable hatred, as it is sin and contrary to God: and then the same spirit inableth that soul to mourn ingeniously, yea, and for ever to hun the occasions that may lead her unto sin, and to walk in the may of mortifying the flesh, untill it be utterly destroy'd, for that's the spirits work, and the end of God in giving it. To strengthen the inward man Christ, and to weaken, yea, and destroy to our sence and feeling Antichrist in us. Which is properly the work of the spirit of God; and the greatest happinesse that a Christian desires or can attain to in this life, and according to his light and present injoyment of Christ, he ats that which is good among it men, and the ground of all uneven affings is from the want or weaknesse of Faith, and the spirit of Gods affiftance: when that gales not, what tempests in the foul doth incredulity, unbelief, or that Antichrist of diffidence raife in our floating (fea-like) pirits, that are reftlesse in extravagant wandrings, when left to her felf, and is not entred on Christ, that only fettles, and fecures, fatisfieth the foul. Finis.

3 Sermon of Dr. Martin Luther, of the Matibity of Chaff.

[Luke z. Verse 1. to the 1 4. &c.]

[The summe of this Text.]

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1. TIT Hereas the Evangelist here discribeth the time and place of the nativitie of Chrift, first herein is required faith of us. to wir, that we beleeve this to be the same Christ, of whom these things be recorded, Moreover the house and Rock of David is here notified and shewed forth, whereof our Messias should rife, Shephcards which are here mentioned, are the first fruites of thole Iewes, which come unto Christ, as the wife men from the East are the first fruits of the Gentiles, and the innocent infants of all themwhich must beare the crosse for Christs fake. 3. Whereas the Angell of the Lord appeareth to the Shepheards in great glory, it fignifieth. that the Gospell commeth unto men with the glory of God. Fire indeed it maketh us afraid, for it condemneth our darkeneffe and whatfoever is in us, untill we heare the comfort, which is here declared unto the the pheards in thefe comfortable words : Be not afraid. behold, I bring you tydings of great joy, which shall be to all people, becaufe unto you is borne this day a Saviour, which is Chrift the Lords

4. Moreover, whereas one Angel first preacheth unto the stepheards, that noteth to us the Prince of all preachers Christ himselfe. Secondly, whereas many Angells are gathered together, it signifiest the multitude of preachers, who all say with one mouth: Glosy be to God, and peace unto men. 5. The fruit and profit wherefore Christ tooke stess upon him, is here expressed to be Evangelicall peace and good will to men, whereof the hymne of the Angells maketh mention: Glory be to God on high, and in earth peace, good will towards men. [The Exposition of the Text.]

both this year, and every yeare, though to fluggish & drouse Christians, that are soone weary and cloyed with good things, the same peradventure may seeme tedious. But to them that are endued with true saith, it alwayes commeth again as new. For the holy Ghost can speake so diversly of one thing that to them which be his, it alwayes seemeth new. Moreover we might speake at large of this history, for it is very sull of matter, if we should not want time, and if it were not perillous lest we should some where stray from the purpose: Neverthelesse we will entreat somewhat thereof, as God shall permit. Ye have already heard in the text, how the Angell himselfe expresses all this history, giving us to understand, that the same is published for our earlier and that the fruit thereof doth redound and appearaine to use only

only, and is wrought to our falvation. And therefore the Angell speaking to the shepheards, faith in these words : Be not afraid, behold, I bring you tydings of great toy which shall be unto all people, that is that unto you is borne this day in the City of David a Saviour, which is Chriff the Lord. Here is declared first, that his nativitie doth persaine unto us, when he faith : unto you is borne a Saviour. For the Lord Christ came not for his own cause only, but that he might helpe and fuccour us. Wherefore ler us most diligently endeavour, that we beleeve the Angell, and we shall enjoy the whole benefit I have herezofore often times said, that the Gospell preacheth nothing else but faith, that the Angel also here doth, and this must all preachers doe. otherwise they be not true Ministers. For the Angell was herea beginning and example to al preachers. Now we must in this place speak of a double nativitie, namely of our own and of Christs. But before I begin to entreat hereof, I will handle the history briefly, that yee may lay it up in your heart, and may be partakers of the joy which the Angell here bringeth. First therefore the Byangelist faith: Andit came to paffe in those dayes, that there came a decree from Agustus Calar. that all the world should betaxed. This first taxing was made when Cyrenius was governour of Syria. Therefore went all to be taxed every man to bis own City. Ye know right well, that the lewes had a promile made of the Patriarch Iacob, that a Prince, lawgiver or ruler of the house of Iuda, should not be wanting in Iudea, untill the Messi. as which was promised them did come. For the words of Iacob to Inda are plain after this fort: The fcepter shall not depart from Inda & a lawgiver from between bis feet until Silo come. Gen. 49.10, now at this time the case was so, that the Romans possessed Iudea, and had set a Lievrenant over it, whom the Evangelist here calleth Cyrenius. The Jewes before for a long time had used Priests for Kings, when as the Machabees had obtained the Kingdome, fo that the dominion of the house of lade was already taken away and suppressed, neither was there any Prince or ruler, of the stock and blood of Iuda, governour over the people. But that Christ or the Messias should now come, that was a great figne, that the prophesie at that time especially might be fulfilled . Wherefore the Evangelift faith here, that at the time when Christ was borne, Augustus Cafar had fer a Lievienant over Iudea, under whom the Tewes should offer themselves to be taxed. As if he faid : Even at that time at which he should be borne, he is borne. All that lived under the Roman Emperour were compelled to pay tax, for a testimony that they were subject unto him. This the Iewes knew. but they did not understand the Prophesic, Jacob had said thus : The Scopter

scepter shall not depart from Iuda and a lawgiver from between his feet. antill Sile come : That it, a Prince and ruler of the flock of Juda fhall not be wanting in Judea, untill Christ come. Iscob did fufficiently shew in these words, that he should be wanting at the comming of Christ. Moreover, whereas they understood it fo, as though fuch a Silo should come, as should beare rule with the sword, it is a falle understanding thereof, neither can it be gathered out of that text, For he faith thus, that at the comming of Christ the temporall Kingdome of the Iewes should end. So Luke also here sheweth that very time, when it behaved this to be done, It followeth moreover in the texts And Iofoph alfo went up from Galilee out of a City called Mazareth, into Indea, unto the Citie of David, which is called Bet blebem, (because be was of the house and linage of David) to be taxed with Mary that was given him to wife, which was with child. I ofeph alfo and Mary obeyed this Commandement of Cafar, and Submitted themselves as other honest and obedient men, and went to Bethlehem, which wasthe chiefe and head City of the house of Iuda, and suffered themselves to be taxed. Mary, in as much as fice was with child, and neer her deliverie, might have excused her selfe, that the should not take this journey upon her, but the doth not fo, they will not be an offence to others, Moreover it ought thus to be that they should come to Bethlehem, because of the prophesie of the Prophet Micab, chap. 5 which foretold that Christ thould be borne in Bethlehem of Juda. Marke ? pray you, how that taxe must serve hereunto, which neither Czlar nor his Lieutenant did know. Thus God dealeth in his workes, in which he useth the meanes of heathen and evill men, whereby he may make us, which are miserable and wretched men, and so deeply drowned in flesh and blood, certaine of our faith, which the Evangelift Luke here specially setteth forth, in asmuch as he estsoones declareth in the history, the places and times, least that we should be deceived concerning this Christ. The manner of his birth the Evangelist theweth moreover faying : And fo it was, that while they were there, the dayes were accomplished, that she should be delivered: and shee brought forth ber first begotten son, & wrapped him in swadling clothes, & laid him in a manger, because there was no room for them in the Inne. Let it nothing move us, or be any offence unto us, that the Lord come eth into the world in so great poverty and misery. For it ought to bee a great joy and comfort unto us, rather then in any wife to discomfort and discourage us. It may seeme a strange thing, and hard and firait dealing, that a Virgin which was new married, and that yeare joyned to her husband, might not bepermi ted to bring forth her childe at Nazareth

Nazareth in her owne house, but was enforced in poore chate to go almost three dayes jorney being great with Childe? And when shee came at her jornyes end, the had not lo much place in the Inne, as that the might be delivered in some parlour or chamber. The Inne being ful, ther was nonethat would vouchfate to give place to this woman being great with Child, that the might have the use of their chamber, but the was enforced to go into a stable, that there she might bring forth the Creator of allcreatures Here may be plainly perceived what is the knowledge and wisdome of the world concerning divine matters, namely, that it is blind, and vainein understanding, that it feeth not theworkes of God, and if it be fo that it feeth them, that it knoweth not what they meane. Hercof let us learne, not to be moved or discouraged, if we be poor and miserable, and forfaken of the world, for we have here great comfort. If Christ the maker of all things, with his beloved mother, was cast into fo great miserie and to contemned of the world, why may not the same also come unto us for why should not we being in miserie, and compassed about with all calamities, beare them pariently, yea if God will at any time kill us with adverfire and diffreffe? But this thing is to be lamented that we doe exclude fuch an example from our eyes, but much farther from our heart. We floodd cafilie fuffer adverficie and concempt, it fo be that we beleeved, and had a fure trust and confidence in God, when as we fee that the Lord Chriftsuffered this miserie, povertie, and calamitie. Wherefore this is first throughly to be marked and considered of us, how Christ came into the world in so great povertie, and found not so much as one in so great a Citie, which was dutifull and beneficiall toward him. Thus this nativitie was received in the earth, over which notwithstanding all the heavenly soldiers did exceedingly rejoyce, as it followeth: And there were in the fame country flep heards. abiding in the field, and watching their flock by night. Andloc, the Angell of the Lord came upon them and the Glory of the Lord hone about them, and they were fore afraid. Here is declared, how God in Heaven fetteth forth this narryitie, which the world contempeth, yes, knoweth not, neither feeth. This joy is lo great in Heaven, that it cannot becontained therein, but burfteth forth, that it may be declared and communicated to the world. For the Angell here bringeth tydings of great joy to the shepheards, which to them is great comfort, which the world notwithstanding contemneth and rejecteth, but is of the Angells had in great admiration, yea and if they wight, they would with greater praises, and more goodly pompe have fet forth fo wonderfull a thing. But it was not meet it thould be fo. For God would

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would fet forth an example in this his Sonne, that the oftentation and glorying of the world might at the laft be neglected, and thatie might be knowne what the world is. Wans reason seemeth alwayes very wife unto it felfe, it alwayes looketh unto things that are aloft. it confidereth only high matters, it humbleth not it felfe to those things that are below. This now is an excellent comfort, that the Angels and all the heavenly foldiers doe efteeme him fo much, whom the world contemneth, whereby we may learne that albeit we be out casts in the world, there be not with standing that have regard and care of us . Howbeit we doe hardly beleeve this, we doe not fasten our eyes thereupon but looke unto great, precious, and high things, according to the example of the world, and are difinayed, as foone as a little misfortune commeth, neither thinking nor knowing, if any adverhieaffaileth us, that it is done by the will of God, Beleeve thou this undoubtedly, if it had not so pleased God, he would not have futfered this his beloved fon to be laid in a manger, he would not have permitted him to be borne in lo great povertie, miserie, and contempr. But the poorer and more dispised that he is before the world, so much greater care & regard God & all the heavenly foldiers have of him. fo that we may conceive comfort thereby, and beleeve affuredly, that the more we are rejected of the world, the more we are efteemed before God. Thou mayeft find many which doe here thinke thus, and are touched with such devotion as this: Olif I had been there then. with how great diligence would I have ferved this child and done for him: yea I would have washed even his swadling clothes. O' if I had been fo happie as the shepheards, that I also might have scene the Lord lying in a maunger Now indeed thou wouldest be ready to do those duties, when thou knowest Christ to be so high and noble. Surely thou wouldest have been as flack in thy dutie at that time as the Citizens of Bethlehem were. Thou revolvest in thy mind childish and altogether foolish cogitations. Why dost thou not performe the like duries now? Behold Christ walking before thee in thy neighbour, doe for him, and bestow benefits upon him, whatfoever thou shalt bestow upon thy neighbour which is needy & destitute of help. that thou shalt bestow upon Christ himself, as he shal say in the lastday to the Elect: Mat. 25, 40, W bat foeveryce have done to one of the least of t befe my brethren, yee have done it to me . Wherfore it is a vain & very foolish thing to admitsuch childish cogitations. Let us therefore at the last open our eyes, let us not here examples of so great importance in vaine, otherwise the time will come, when we shall be grievously punished. But with what words did the Angeil speake unto the thepheards

heards? the Evangelift faith after this fort. Then the Angell faid unte them, be not afraid : for behold, I bring you glad tydings of great joy, that that be to all people, that us, that unto you is borne this day in the City of David, a Saytour, which is Christ the Lord. And this shall be e lique to you : Ye shall find the babe | madled, and laid in a maunger. Learne by these words of the Angell, how to use rightly the nativitie of the Lord Chrift, neither let it fuffice you to heare them only, A great treasure hidden in the earth or some other where, is to no use, but if it be openned, and occupied, then is it profitable and precious. Wherefore give heed hereunto, that thou mayeft use this nativitie: otherwise it shal be no commodity and comfort unto thee. For whereas thou knowest the bare history only, to wit, what came to passe in his nativitie, and that he was borne needy and poore, thou shalt take no greater commodity hereby, then if thou he are a history written of the King of France, or of some other puissant Prince, whereby no commodity or comfort should come unto thee. But how must we use this nativitie rightly and with fruit? Even as I have faid, if we be thus perswaded that he was borne for us, that his nativitie is ours. Our nagivitie is fuch, that it altogether aboundeth with finne, as David faith, Pfal. SI. Bebold I was Shapen in wickedneffe, and in finne bath my mather conceived me. As if he would fay : here is nothing but fin. as well in the conception as in the birth, what foever I bring with me from my mothers wombe, it is wholly damnable, it is due to death. Saran, and hell. For as much then as our nativitie, skinne and hair are defiled, what good can come thereof? This is our title which wee have received from Adam, in this one thing we may glory and in nothing elfe at all, namely, that every infant that is borne into this world, is wholly in the power of finne, death, Satan, hell, and eternail dam ation : our nativitie is altogether milerable, and on every fide to be lamented. To deliver us from this nativitie. God fent another nativitie, which it beho ved to be pure and without all spot, that it might make this unclean and finfull nativitie pure. This is that nativitie of the Lord Christ his only begotten sonne, Wherefore he would not have him borne of flesh and blood infected with fin, bur it behoved that he should be borne of a pure Virgin. He suffered no spor at all or finne in his flesh, but replenished it with the holy Ghost, and permitted nothing to flick therein, but those miletes which proceed of fight and blood, as hunger, thirst, advertitie, and death, finne excepted, as the Epittle to the Heb chap. 4. witnefith, that be was in all bings tempted in like fort, yet without finne. This is that most excellent thing, which the Lord our God hath done for us, whereof none

none taketh any fruit, but he that beleeveth. And none will easily beleeve this, but he that feeleth of what forthis owne nativitie is. He that hath no teeling of his own miferie, tafteth not of this nativitie of Chrift. But if we feele our milerie, it followeth forthwith that we cry with the Prophet David and fay: Behold I was Shapen in wiehedneffe, and in finne bath my mother conceived me: for we feele our finne and our evill nativitie. When death shall come upon us, and our heart shall be touched with anguish and griefe, then at the last it may be, that we would raft of this happie and pure nativitie, and will exceedingly thirst after it to injoy it. But now when as wee feele nor our fins, neither doe as yet taft of the bitternes of fin, it flideth coldly to the heart, we heare it indeed, but truly it doth not throughly enter unto the heart. For if a man did beleeve, that this nativitie was for his commoditie, he would feare neither finne nor death. Wherefore I have faid that a Christian must beleeve , and doube nothing, that the nativitie of Chrift is as well his, as it is the Lord Chrifts. And as he hath of the Virgine pure blood and fleth, fo that he himfelfe also is pure, and that this Virgine his mother spiritually, as she was the mother of Christ carnally. Let the heart have sure confidence in this perswasion, otherwise it will be in an evill case. This the Angell signifieth in these words when he faith: Vinto you he is borne, as if he had faid, what foever he is and hath, yee may challenge it to your selves. Also he is your Saviour, not that ye should only look upon him, but which is able to delives you from the tyranny of finne, death, Satan, and all evill: yea, and how great fo ever he be, be is borne unto you, and is yours with all that he hath. Now for almuch as he is mine, and hath changed his nativitie into mine, his flesh and blood also is mine, he himselse is mine, with all wherewith he is indued, fo that I dare fay unto his mother: Behold, that child which thou haft brought forth is mine, his flesh and blood are my fieth and blood, yea and thou art my mother, and I will bee counted of thee for thy sonne, for what soever Christ bringeth with him, it must be mine, even as he himselfe is mine, If so be that his nativitie be mine, being of a Virgine, and without finne, replenished with the Holy Ghost, my nativitie also must be of a virgine, and pure from finne. Here now E ve the first mother is no more my mother. for it must needs be that that nativitie doe utterly dye and perish, that there may be no finne remaining. Here this mother Mary is to be fet against that mother, of whom I was borne in finne. And thus the Angell bringeth with him great joy, for it cannot be, but that the heart should be made glad, when it injoyeth this Saujour as his own. When we come to hand strokes, that is, when we feele our miserie B 4

and calamitie, there remaineth no comfort or helpe, then my heare cannot life it felse above the heavie burden, wherewith it is preffed down, but it must needs faint and be discouraged. But if I conceive's truft, and doubt nothing that Christs nativitie is mine, that my fins be taken away by him, I become exceeding joyfull, and am confirmed with comfort, whereby all heavinesse and sorrow is shaken of. This only is that comfort, and no other, which maketh a good conscience. which feareth neither death nor hell, for it alwayes resteth upon the word of God, which giveth Christ unto us. Wherefore it is a thing altogether miserable and lamentable, if such a good conscience be fought in any other things then here. Thou shalt find no joy, no peace of conscience, neither in Heaven, nor in earth, but in this Christ, be thou certaine and sure thereof. Wherefore let all other things paffe, and cleave unto him only, if thou defire to be bold and couragious against finne, death, the divell, hell, and all things that areagainst thee, He is the Lord and Saviour. Yee understand I trust. this right well, forasmuch as ye have now heard it lo often. But I do with so great earnestnesse as it were beat it into your minds, that ye may fee, that there is but on thing taught in the whole Scripture. which I would have to flick firmly and undoubtedly in you, this is that which I have faid, that the use of this nativity be known. They which seeke any other thing, and use not this nativity, are in a de-sperate case, as ye have heard. Which yee have very well expressed in this fong, the author whereof whofoever he was, did nothing erra from the purpole, to wit, that the only childe Christ is our comfort. Which words furely are of very great importance, and deferve most dilligently to be weighed. For ye did fing after this fort: Achild highly to be praised is borne unto us this day of a chast Virgin, to the confort of us wretches. If that child had not been born, we had perished all, Is it not said here, that there is no comfort beside only Chrift? which indeed is most true. Without doubt the holy Ghost taught him that made this fong, to fing after this fort, If the cafe Rand thus, it followeth that Monkes, Nunnes, Sacrificing Priefts, and all which leave this child, and feek to come to heaven by other wayes and workes, be condemned. For such say that they need not this child, otherwise they would confesse, that their own workes be nothing worth. These therefore doe nothing but deceive and seduce, of whom mens hear s are procured to depart from Christ, and are led away unto Satan. In the aforefaid fong is contained moreover : Hee is the falvation of us all, oh sweet Iesu Christ, forasmuch as thou are born man, defend us from hell. I greatly defire that yee did well un-

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derstand this. It is sung abroad every where but there is none that throughly beleveth it. Whereupon it cometh that some doe oppugne these things, especially they, which know, sing and babble very much of them, that truly I feare, that Christ is never more blafphemed, then at this feast of his nativity, and at other great feasts, that it should be no marvell, if, when he is so blasphemed, he should suffer the whole world to be swallowed up: but the last day is at hand. Wherefore indeavour that yee may found this excellent fong in your heart, and as ye fing it in mouth, so yee may also beleeve it. If the case stand thus, that all sthings without this child are vaine, what neede is there then of much bufineffe ? why doft thou run this way and that way, and indeavourest to doc workes, whereby thou may ft prepare thee afeat in heaven? which they especially doe, that murmure up many Rosaries, and doe continually extole the mother of God in mouth only, but in heart think more evill of her then of all others: and not only of her but of Christ himselfe also the Lord and Saviour. Wherefore commit this fo to memory, that yee may be certainly perswaded, that whatsoever dependeth of any other then of that child, it is all damnable , otherwise the Angell had lyed. This must be compted for most certaine without any addition, neither are these trifles to be weighed, to wit, that this sufficeth not that thou doest beleeve, more things are to be added. For asmuch then as the Angell faith, that this child doth all, and that he is the saviour, and if he be not, that all labour is loft, tell me, how can it follow, that some thing is to be done of thee, when it is already done before? doeft thou goe about to doe any thing that thou mayeft obtain him? That child suffereth not himself to be apprehended and obtained by workes, for albeit thou heap together workes, notwithflanding thou doft not yet enjoy the child. Moreover thy workes be uncleane, by which fuch a great treasure cannot be gotten, no though they were even holy. But he is to be apprehended in hearr, fo that thou beleeve, and fay to the Angel : I beleeve that it is true which thou fayest, and nothing at all doubting I count this child for a Saviour borne unto me. And this part whereof we have now spoken, pertaineth to faith. Now we have here also another part pertaining to Christian life namely charity, that workes may not be rejected. If thou wilt do works, do them not in that respect, that thou perswade thy self that thou doest obtain any thing of God by them. But follow this example: such a one as Christ hath shewed himselfe to thee, be thou also toward thy neighbour. If thou doe more nearely confider the example of Christ, thou shalt finde nothing but meere love. Whereas he humbieth

bleth himself and is born in so great poverty, that declareth nothing, but love toward thee, weh moved him to become a fervant for thy fake, as Paul Philip 2. faith, who knew that he might remain in divine glory. Now this he did for thy commodity, he bowed his eyes to thy mifery and calamity, which art so miserable a man, wholy damnable and abounding with finne, thy nativity is uncleane, thy mifery is on every fide most great, thou halt deserved nothing but the wrath of God and eternall damnation. If thou hadft been a Carthufian Monke a thoufand yeares, thou couldft not deliver thy felf from this mifery & damnation. But Christ is able to helpe thee, he is rich and hath strength fufficient : feeing thererefore he can do fuch things, he doth them willingly and with pleasure. Love enforceth him so farre, that he employes all things for thy fake, & bestows what soever he hath for thee. Forasmuch then as Christ sheweth so great love toward thee, and giveth unto thee whatfoever he is able, do thou like wife to thy neighbour. Wile thou worke workes : derive them to thy nei, abour, who is compassed with troubles and miseryes. Thou must do nothing for this cause, that Christ hath neede thereof, whereby thou mayst enrich him. for nether was he bountiful to this end, that he might any thing profit his father thereby, or that he migh receive any commodity of him, but he diditionly for this cause, that therein the Father might be well pleased, inasimuch as he submitteth himselfe wholy to his Fathers wil. and loveth us with fo great affection? After the same fort wee also must do in our workes towards our neighbour, which we ought therefore only to do, that we may give thanks to the father, that he sheweth his favour unto us, for that he hath given his beloved sonne unto me. to bestow upon me whatsoever he hath. When I believe this undoubtedly, I burst out and say: If God theweth unto me such benefits and favour in his beloved sonne, that he suffereth him to bestow all things upon me, I allo will do the like againe, and bestow all things where by I may do good to my neighbour and love him. And fo I do not lift up mine eyes unto heaven, but I go thither, wher my neighour is oppressed with advertity, poverty, ficknesse, finne or errour, and I helpe him wherein foever I am able. Thus do thou whatfoever thou art, which mindeft to do true good works: as thou wouldest have done to thy felf, if thou were troubled with poverty, so do thou to thy neighbour being poor. Again, if thy neighbour be a finner, and thou feeeft it, but thou thy felfe art without finne, and haft a holy nativity, goe preach unto him, wherby he also may be delivered. But thou must do all these things freely in every respect, as Christ hath done for thee without all works and merits of nuire grace, love, and mercy. Such worke fee thou doe

if their wilt do good and Christian workes indeed. God hath no need of them, never the leffe thou muft do them in respect of him, in asmuch as it so pleaseth him, and he will have it to be so. This only is rightly to do good workes, which those Hypocrits do not, which will merit heaven by their chastity, poverty, and obedience. Vnto whom I pray you are such works of theirs good? I my selfe neede them not. neither doe they profit my neighbour, wherefore it is meere deceit. whereas a name is given to workes as though they did merit heaven. when as they are nothing worth, neither profitable to others. Lay up thefe things in your hearts, and do also according to them. In all this text being discussed from the begining to the ending, yee have these two things, namely faith and love. If ye shall keepe these, then both the holy nativity of Christ shall be a helpe, commodity and comfort unto you, and also ye shall be spiritually the children of his mother, as Christ Jesus is her childe carnally. [An exposition of the song of the Angells, Glory be to God on bigh, &c.] Glory be to God on bigh, and in earth peace, good will towards men. Forasmuch as this fong is very common, and there be few that rightly understand it, when as not withstanding it containeth many things in it, I think good to handle it somewhat at large. The Angels in this hymne apply three things to three; glory to God, peace to the earth, and good will unto men. The first is the honour or glory of God, with which we must begin, that in all things prayle and glory may be ascribed to God. as to him which doeth, giveth, and hath all things, fo that none may challenge any good thing at all unto himfelfe, neither ought to count it his owne. Glory is so due to God only, that no part thereof may be derlyed to any other. Adam being perswaded of Satan, went about to take this glory to himselfe, whereby all men fell into the displeasure of God, and have that vice so throughly fixed in their minde, that no other thing can be fo hardly pluckt away from them. Every man pleafeth himselfe, no man can abide to feeme that he is nothing, or is able to doe nothing, whereof come almost all evils, so many contentions, warres, and inumerable other discomodityes. This glory Christ gave to Godhis Father, teaching that all our things are nothing before God but finnes, which deferve his wrath and indignation, & nothing leffe then glory. Wherfore there is no cause, that we should even never fo litle please our selves or glory in them, but rather that we should be afframed and feare, being fet in fo great perill and confusion, that fo al ourglory and pleasing of our selves may passe away and come to nothing, and we may rejoyce being destitute of our own glory, that we may be found and faved in Christ alone. The second is peace in en the

earth. For, as where the glory of God is not, and where every one feeketh his owne glory, there cannot be peace, according as Salomon fayth Proverb. 13. Among the proud there is over firite: fo contrariwife, where the glory of God is known, there true peace also must needs be For why thould they contend? why thould they difagree. which do know every one of them, that they have no good thing of their owne, but that all things which are, which they have, and which they are able to doe, come from God, to whose power also they commit all things, they in the meane feafon being very well content. that they have God favourable unto them? How also can it be that when one counteth nothing of himselte and the things that bee his. he should be so carefull of himself and his things, that he should move contention with any because of them? Such believe that Christ only is made all things unto them, him they think on, and for him alone they contend. Hereupon it certainly followeth, that there can be no contention or discordar all among true Christians : which manner of peace of Christians Elay declareth, and faith; c. II v. g. No man Shall do evill unto an other, no man shall destroy another in my boly hill, that is, in the Church of Christ, The cause hereof he addeth next after: The carth is full of the knowledge of God, that is, for al know God as to whom all good things do belong, & althere own things they confesse to be nothing but sinnes, they may easily therefore have peace among themselves. Wherefore the same E fay faith in an other place:c. 2 v. 4. They shall break their Swords into mattockes, and their spheares to make Siebes, & one had not lift up a weapon against another meither Thall they learne to fight from thence forth. Hereupon Christ is called the King of peace, or the Prince of Peace, of whom Salomon was a figure, who is called peaceable. For Christ is truly called our king Sa-Iomon, that is, peaceable, which bath restored peace unto us inwardly with God through faith in him, and outwardly with our neighbours through love, whereby we live friendly with all men : and so by him we have peace every where both inwardly, and outwardly in the earth.

The third is good will of men. Not that good will, whereby were worke good workes, but whereby we take in good part all things that happen, whether they be good or evill, sweete or sower, and do receive them with a quiet heart. The Angells knew that the peace which they did sing of, should be only among Christians, which in all things do depend upon Christ, and usurpe nothing themselves as their owne. But in the meane season the world and Sathan, which doe exceedingly envy them, doe on every side procure trouble unto them, & persecute them even unto death, so that they may look for no

peace

peace er quiernesse at al of these, for Christ faith, Joh. 16. In me yea shall bave peace, but in the world ye shall have affliction. Therefore it was not enough for the Angels to have fung, peace in earth, but it was to be added : and good will towards men, that when they, as much as they are able, have peace with all men, and nevertheleffe are continually hated of all men, and doe suffer persecution, they may alwayes keepe a good will, whereby they may take all things in good part; and give thankes to God, howsoever he dealeth with them, or suffereth them to be dealt with they may not murmur, but refign and come mit themselves wholly to the will of God, yea (forasmuch as they know that God doth dispose and Governe all things, whom they are fure, that they have a mercifull and most favourable father unto them through Christ) they may even rejoyce and be glad in persecutions, according to that faying of Paul in the Epiftle to the Romanes : We rejoyce in afflictions and perfecutions. For inafmuch as they have a joyfull conscience & a sure trust of the favour of God, they cannot but count ai things for the best, whatsoever happen. Behold what kinde of good will it is in all things, whether they be profperous or unpresperous. which the Angells doe here with unto men, and fing to be porper to the believers. Where such good will is wanting, there peace cannot belong. Men take al things in the worse part, they take nothing in good part, but doe always encrease and double the evill. Hereupon howfoever God dealeth with them, they like it not, but require that they may be dealt otherewise with, and so it falleth out as it is in-Plal. 18 with the pure thou shalt be pure, and with the froward thou that be floward, that is, with him that counterhall things pure to himselfe, and hath that good will in all things, whereof we have spoken, thou also doest well agree, in asmuch as he pleaseth thee and all good men, But he that is froward, fo that neither thou, nor those things that are thine doe like him, cannot but displease both thee and all good men. Of this well pleafing one another Paul speaketh, 2 Cor. 10. Endeavour to please all men, even as I please all. By what meanes shall this be done? If thou take all things in good part, and fuffer others to please thee, thou also againe shalt please others. The matter may be comprehended in one word: If thou wilt be liked of none, nothing shall be liked of thee: If thou wilt be liked of all, suffer that all things may be also liked of thee, but so, that thou doe not negled the word of the Lord. For that ought to be preferred before all, without any regard had of all men, what pleafeth them, or what displeaseth them. But whatsoever may be done without transgreffing the word of God, give place to all, and submit thy judgement to ste

the judgement of others, that thou mayest take every thing in good part, which shall chance unto thee, and so thou shalt have the good will, whereof the Angells did fing. By this fong it may be understood, what nature the Angells have. I omit those things which the Philosophers have dreamed hereof: here is so discribed what the Angells are, that it cannot be more fully done, their heart and cogitations being declared. First with great joy they fing praises to God, acknowledging all things to be due unto him, and therefore doe with an arder mind, and finging glorifie him. As therefore thou wouldest thinke of a right lowly, pure, and obedient heart, praising God, and alwayes enjoying perpetual gladnesse in him, so thinke also of the Angels : and thou halt now the nature of Angels, as much as they have to doe with God. The second thing to be considered in them is their love towards us. Thinke that they are most loving toward us, which defire that it may goe as well with us as with thems felves, they doe no leffe rejoyce for our fafety then for their owne, and even in this hymne full of love to usward, they declare themselves so affected toward us, that surely, we may thinke and rejoyce of them, as of most loving friends. This is to know the Angells truly, not according to their essence, whereof the Philosophers doe foolishly and without fruit babble many things, but according to their heart and mind, fo that albeit I know not, what their nature is initlelfe, yet I know what is their chiefe desire, and their continuall worke. Thus much shall suffice at this timeconcerning the song of the Angells, and the fruit of the nativitie of the child lefus Christ. God grant us his grace, that we may print these things in our heart, and according unto them also amend our life. Amen. 3 Dermon of Dr. Martin Luther, of the Epiphanie er ans pearing of Chrift. [Matth. 2. Verfe 1.to the 11,]

When lefus then was berne at Bethlehem, in Iudea, &c.

VE celebrate this day a noble, and most comfortable feast, concerning the appearing of the Lord Iesus, who appeared a special comfort to all them which seeke him with a strong faith: First to the wisemen which came from the East: Secondly, to Iehn the Baptist, when being about thirty yeares of age he was baptized of him in Jordan, and the holy Ghost and voice of the father gave testimony of him, that he is the sonne of God: Thirdly, when he shewed his glory and power in a miracle, wherein he turned water into wine at a marriage, whereby he would procure reverence and estimation to matrimony, which now (Alas) is after a shamefull fore torne, contemned, and rejected of the Pope and his adherents as a certaine

dained, that of the world is contemned: whereof at convenient sime we will speak more, and we have already as I thinke written sufficient thereof. Now we will speake in few words of the first appearance.

The wife men of Arabin, which were industrious men, and without all doubt governours of that country (as it was at that time the manner in those parts) when they had seene the starre in the Baft, breaking of all delay, made haft to Ierusalem, diligently seeking for the King of the lewes being new borne. Where we ought to marke that they could neither feeke nor find out this king, the Lord Christ, but by the starre going before them, which at the last led them fo far, that by the word of God they were certified, where this King was to be found. So also is it with us: we cannot find Christ without the Gospell, without the word of God. That must shew him unto us. and bring us thither where we may find him: which then only is done, when we receive the same Gospel by faith, otherwise, although we have it, heare it, and know it, it profiteth us nothing at all, we shall not therefore find him, no more surely then the Scribes found him, who notwithstanding had the Scriptures readily, and shewed the way to other, not comming into it themselves, for the thing did not touch their hearts. They did droufily negled that King, whom with great fighes they had looked for many ages. Wherefore it is not enough that we have the Gospel, or that we heare it, "but wee must beleeve it and lay it up in the secrets of our heart otherwise wee shall never find Christ. Here also you see, that it doth not skill, whether one be learned or unlearned, instructed in many places of Scripture, or in few, unto whom God giveth the grace, he injoyeth Chrift. He respecteth not the person, but whom he draweth he is drawne, although in the meane season he provideth that the Gospel be alwayes preached. After therefore that these wise men had found the child Christ, the King of the Iewes at Betblebem, together with loseph and Mary, by the shewing of the Scripture and guiding of the starre, they were nothing offended at the poorestate of the Child. but being taught by the word, acknowledged that child for the Melhas and King of the Jewes, whom the lewes had looked for formany yeares, and openned their treasures before him, offering unto him gold, frankinsense and myrrh. Wherein again we ought to marke the nature of faith, that is offended at nothing, but cleaveth to the word only, and nothing effeemeth those things that shine outwardly. These wise men doe not therefore disdain neither 'turn back, beeaulethe child together with his parents were without all pompe in povertie

povertie and miferie, and nothing leffe then a Kingly child appear reth unto them, but they goe on, and undoubtedly acknowledge him for a king, as they had learned concerning him out of the Scriptures. Moreover they give unto him the honour meet for a King, they offer most precious gifts, which they had brought, being even of the best Now the world would have done fort, out of their own countrie. no luch thing, but according to the manner thereof, would have looked for garments of purple, and refort of fervants, and handmaidens. In fuch places it is wont to bestow his gifts, to wit, where there is great plentie and abundance of things before : yee it is of that qualitie, that it deprive th the poor and afflicted of those things that they have, it taketh bread out of the mouth of the hungry and needy, which have nothing, but as they get it hardly, by labouring fore all that they are able. Whereof wee have to learne, that if we will honour Christ with these wife men, we must shat our eyes, and turne them frem all that which feemeth faire, goodly and noble before the world: Neither must thou be offended or abhor it, if anything feeme vile, contemptible and rediculous unto the world: let this Suffice thee that thou knowest that it pleaseth God, which is in heaven. Take heed unto thy felte concerning thefethings, which fhine before the world, exercise thy selfe in those workes, which seeme unto reason foolish and light, as are, to help the needy, to comfort the afficied, and to count the calamity of thy neighbour thine owne. If thou that be dilligently exercised in these, and faith being thy guide, shalt endeavour rightly to apply thy felfe unto them, thenother workes which have a faire shew, as to institute Masses, to be occupied in vigils and yeares mindes, to build temples, and fuch like follies, shall by themselves be pluckt out of thy heart and vanish away, unto which workes, furely now almost the whole world is addicted : they are indeed faire in the very outward thew; and feem to be very precious, when as notwithstanding they are an abomination unto God. But what foever God hath commanded, as to doe good to our neighbour, and to be touched with his adverfities no leffe then with our own, to beare a friendly and well willing mind toward him, these are neglected, and in the eyes of the world appeare trifling and foolish: whereupon we doe greatly abhorre them. How commeth this to passe? Even therefore, because they have no good-Jy thew outwardly. And the common people of Germanie are wone to fay : That which shineth not, nor hath not a faire thew, is nothing fet by ! Moreover God doth fooner fuffer himfelfe to lack his own honour and due service, then that he would have us to leave

of from doing our duty roward our neighbour, as Christ witnesseth. Mar. 5, If thou bring thy gift to the altar, and there remembrest that thy brother hatbought against thee, leave there thine offering before the altar, and goe thy way : first be reconciled to thy brother, and then come, and offer thy gift. Here ye doe most plainly both here and fee; that God will not be ferved, unleffe we first goe to our neighbour, and be reconciled to him. For the same cause also God reje ceth the . facrifices of the lewes, as it is in the prophecie of E fay chapter 1. for that they did neglect those things which were more necessarie, namely mercy and faith : for thus he faith : wby offer ye fo many facrifices unto me? I amfull of the burnt offerings of weathers, and of the fatte of fed beasts, I have no pleasure in the blood of bullocks, lambes, and goates when ye come to appear before me treading in my Courts, who hatb required this at your bands? Offer me no more oblations, for it is but lost labour : incense is an abominable thing unto me. I may not away with your new Moones, your Sabbaths, and folemne meetings, your selemne affemblies are wicked. I hate your new Moones, and appointed feast's even from my very beart, they make me wearie, I cannot abide them. When ye hold our your hands, I will turne mine eyes from you : and though yee make many prayers, yet I will heare nothing at all, feeing your hands are full of blood. Wash you, make you cleane, put away your evill thoughts out of my fight, ccase from doing of evill. Learne to due mel', apply your selves to equitie, deliver the oppressed, help the fatberleffe to bis right, defend the widow, and fo forth as is there rehearled of Efay. By these words of Efay ye see what God requireth, and what he alloweth. When we neglect those workes, by which our neighbour is ferved, he againe will neglect us. For whatfoever benefit we bestow upon our neighbour, that we bestow upon God and Christ himselfe, as he shall pronounce in the last judgement; Mat. 25. 40. What foever ye have done to one of the least of these my brethren, ye have done it unto me. When thou hearest this, thou wilt not glory much, of the temples which thou hast builded, or Maffes which thou hast founded For then he will fav: what have I to doe with thy temples and Masses ? what with thine altar and bells : thinkest thou that I am delighted with stones and wood, with bells and banners? Are not all things mine first? Heaven is my feate, and the earth is my footfoole. Who commanded thee to build temples? I have fet living temples before thee, thefe are to be edified, nourished, and relieved, but thou hast been occupied with other trifles, which I have not commanded I know thee not, away with thy Temples and Maffes : yes ought to have put Aoni

your trust in me only, but all your delight confisted in such work sats though it had bin your purpose by so doing to wrest Heaven from me, & that I may comprehend alin a briefe sum: whatsoever I have com. manded, that hath been of you neglected: and whatfoever I have detested and abhorred, that ye have diligently done : this therefore I will requite you with againe. I know you not, ye may refort unto that God which hath commanded you to doe these things. Here therefore let us learne, how the wife men did nothing abhorre the poore and on every fide miserable appearance of this infant and his parents, that we also may be so affected toward the miserable and pictifull estate of our neighbours, and may be perswaded that we doe find Christ in them, and that whatsoever is bestowed upon them, Christ doth acknowledge it as besto wed upon himselfe. His Kingdome confisteth in the poore, dispiled and abjects, yea, in the holy crosse, in contempt, in persecution, in affliction and miserie, as Paul faith out of the Pfalme: Pfal. 44. 20. For thy fake me are killed all the day long, and are counted as sheep appointed to be staine. In another placealfo he faith: 2 Cor. 4. 11. We are made as the filth of the world, the of- scouring of all things. Wherefore Christ said to his Disciples, when he fent them forth to preach in Iudea: Behold, I fend you fortb as sheep in the midest of the wolves. Mat. 10. 16. They now that feeke Christ any other where then in such a contemptible forme in the croffe, and in persecution, doe not find him. The wise men didfind the king Christ being newly borne, not in Herods court, not among the Princes and Priefts, not at Hierusalem, in so noble and famous a City, but at Bethleben in aftable, with poore and dispised creatures, namely Ioseph and Marie. In a sum, Christ will there be ... found, where a man would least seek for him. But we must diligently confider also, what these wise men signified by their gifts. For asfuredly they shewed by them, that this child is a King, and not a king only, but also God, and man. In offering gold they acknowledged him for a King, as if they would fay : We bring unto thee gold, not that we would thereby inrich thee. For gold, filver, and whatloever is made is thine before, but hereby we acknowledge thee to be a most mighty King over all things. So we also offer gold unto Christ, when we acknowledge him for our King and Lord : but wato this is required a very fliong faith. For if I ought to acknowledge him for my king and Lord, all mine owne will must be extinnguished, that it reigne nothing at all in me : for Christ enly must reigne and rule in me, that he may doe what soever it pleaseth him in me, and concerning me, all things must be committed unto him. So the leaper

leaper in Matthew did, which faid unto Christ: Lord, if thou will thou canst make me cleane. Thorefore my will must be urterly extinguished in me, if that I will have Christ to reigne in me. Christ also fuffered not his own will to rule, but he alwayes submitted himselfe to the will of hisfather, which he testifieth in the fixt chapter of the Gespel by St. Iohn: I came down from beaven, not to doe mine owne will, but his will which bath fent me. Yea he obeyed his father even unto death, and submitted himselfe wholly to his will. We imitating this example, which is written for our fingular confolation, ought to submit our will to God and his Christ, and to rest confidently upon him. He knoweth how to bring the matter notably well to passe, as it is said, Plal. 27. Commit thy way unto God, and put thy trust in bim, and be shall bring it to passe. And a little after : Hold thee ftill in God. and suffer him to worke with thee. Such sentences ought to provoke us, patiently to suffer the will of God in us, whether sweet things or sowre, commodities or discommodities come unto us: for he knoweth with what temperance to lay them, upon us, Bleffed is he that beleeveth these things from his heate. Who being such a one, can be troubled with forrow? Such a man howfoever he be handled, wherher he be burned or drowned, cast into prifon, or otherwise grievously dealt with, he taketh all in good pare. For he knoweth that these things shall turne to his comoditie. After this fort doe we also offer gold with the wise men, when we take away rule from our owne will, and doe suffer Christ to worke in us according to his will and pleafure. VVherefore they are hypocrites which know not to suffer the will of God, but howsoever he dealeth with them, have alwayes, whereof they doe complaine. They forfooth suppose, that what soever they thinke, it shall have successe according to their thinking. If it fall out otherwise, they are angry, they doe not patiently fuffer persecution and contempt: they murmure, they find fault, and vex when those things happen, no otherwife then horses being stirred up with furie or rage. So therefore by refisting they stay the Kingdome of Christ from them, and deprive Christ of Gold, which notwithstanding they ought to offer and prefent unto him, that is, they themselves will beare rule, and doe not vouchsafe to acknowledge Christ for their King and Lord. By frankinsense they resembled divine honour, which we then offer unto him, when we confesse, that whatsoever we have, we must acknowledge it to have come from God, and that we have it freely, and without any merit of ours: VVherefore all these things are to be ascribed unto him, as to the true Lord, neigh ther must weglory one whit in the good things received, but his glo-

ry is to be fought in them. And if he take them from us againe, we ought to fuffer him with quiet minds, and to bleffe him with the beloved lob in these words : Naked came I out of my mothers wombe, and naked shall I returne thither againe : the Lord gave, and the Lord bath taken away bleffed be the name of the Lord. Iob. 1. 21. And fo we ought to suffer all missortunes and adversities, as if God himselfe did cast them upon our neck, so that none shall be able to offend us, unlesse he take away Christ from us. Not so much as a haire of our heads shall perish, as Christsaith to his Disciples, Luke 2 1. Wherefore whatfoever shall molest us, what adversitie foever shall come unto us, we ought never to fecke any other God, we ought no where to feeke any other helpe and comfort, then of Christ alone. This is he which is made unto us of God the father, wisedome, righteousnesse, sanctification and redemption. Then only we offer unto Christ that right frankinsense of Arabia, when we flie unto him alone in our calamities, afflictions, and anguishes. But they that seek after strange helpes and comforts, as of Sorcerers, Witches, and fuch like, they doe not offer frankinsense unto Christ, but stinking brimstone, wherein they shall be burned for ever, for that they have not beleeved and trusted in Christ. By mirrh they signified a mortall man : for with mirrh dead bodies were anointed, that for certaine yeares they should not putrifie. Now mirch is a strong and bitter juice, which distilleth from the trees of Arabia, like unto gumme, or as with us rolen iffueth out of the pine tree, the firre tree, &c. But then we offer myrrh unto Christ, when we firmly beleeve that he by his death hath overcome finne, Saran, and hell. And this is a speciall faith. If we doe but a little doubt here, it is not well with us. But if I believe from my heart, that death, sinne, the Devill, and hell are swallowed up in and by the death of Christ, I shall not be afraid of them all. I shall easilie be preserved from rottennesse which deathbringeth, when I have myrrh, that is, the death of my Lord Christ in my body and soule, this will not suffer me to perifh. So strong and valiant a thing is faith, unto which even all things are possible, as Christ saith, Mark. 9. Here must we learne daily with our Lord Christ to bring under our old Adam, and to mortifie his concupifcences, by the croffe and tentations, not that croffe which we doe choose, but which Christ layeth on us, let us beare it patiently and with a willing mind, that fo our bodie may be subdued, and made subject to the spirit, that being so buried with Christ through baptisme, we may be raised up again with him, and he alone may reigne and live in us. Hereunto vehement fighing is regaired, which the holy Ghoft doth make in us for our fake, as Paul faith

faith, Rom. 8. that Christ will help us, to keep under this unruly and obstinate flesh, that it presume nottoo licentiously, and thrust the noble foule into the myre. This our baptisme doth fignific, to wit no other thing then that that old & stinking Adambe mortified & buried, which we ought alwayes to revolvein our mind, seeing that as long as we live here, finnes doe remaine in us. Wherefore alwayes something must be repaired in us without all intermission. through the cogitation of baptilme, as it were in a house decayed through oldnesse even untill such time as we depart this life, Whereof St. Paul entreateth in very goodly words, Rom. 6. which are diligently to be marked of us, now he faith thus: Know ye not that all we. which have been baptized into lefus Christ, bave been baptized into bis death? We are buried then with him by baptisme, into his death; that like as Christ was raised up from the dead to the glorie of the Father, fo we also should walke in newnesse of life. For if we be planted with him, to the similitude of his death, even fo fhall we be to the fimilitude of his refurrection, knowing this, that our old man is crusified with bim, that the bodie of finne might be destroyed that benteforth we Should not ferve sinne. For he that is de ad, is freed from sinne. Wherefore if we be dead with Chrift, we bekeve that we Shall live alfo with bim, knowing that Christ being raised from the dead, dyeth no more: death bath no more dominion over bim. For in that be dyed, be dyed once to finne, but in that he liveth, be liveth to God. Likewife thinks ye also that ye are dead to sinne, but are alive to God in lesus Corist our Lord. Thus much concerning the first appearance. Now we will speake somewhat of the second, that is of the baptisme of Christ. In the baptisme of Christ three things are to be considered: The first, that the Heavens were openned, when he was baptized. The second, that the holy Ghost was seene in the likenesse of a Dove. The third, that the voice of the father was heard, which faid : This is my beloved sonne, in whom I am well pleased. Whereas Chrift vouchsafed to be baptised with water, he hath hallowed baptisme, and made the water thereof hely, that he which is baptized in his name, might become likewise holy and cleane from sinne, and might have the heavens open. Now Christ was not baptized for himselfe, for he was not infected with the spot of any finne, as St. Peter faith, s. Peter 2 He behaved himselselike unto a good Phisitian, which before the fick doth first drinke some bitter potion; that the fick may more gladly and boldly dee the fame afterward. For we in baptisine drinke a bitter potion, namely, the mortification of the old Adam, which with the bitternesse thereof does greatly trouble

trouble us. For that dipping into the water or fprinkling with it doth fignific nothing elfe, but that that old Adam should perish and die. This is greatly furthered by the Crosse, which God according to his divine will layeth upon us, which we ought not to caft from us, out beare it willingly and with a patient mind. But that this might be easier for us to doe, even Christ hath taken it upon himfelfe, he suffered himselfe to be bapuzed, and tooke his crosse and carried it nothing resisting or gaine saying, and so was obedient to his father unto the death, even the death of the croffe, as Paul faith. Phil. 2 that he might deliver us from finnes, and might againe appeafe his heavenly father, which furely he did of his meer grace with. out any defert of ours: whereof we have baptilme a figne and pledge, as Paul faith unto Titus: But when that bountifullneffe and that love of Godour Saylour toward man appeared, not by the workes of righteoufnesse, which we had done, but according to his mercy befaved us, by the washing of the new birth, and the renuing of the boly Ghost, which be fred on us aboundantly, through lefus (hrift our Saviour, that we being juftified by his grace, should be made heires according to the hope of cternall life. Secondly, the holy Ghost appeared here in the likeneffe of a Dove, when Christ is baptized, whereby is fignified that we also doe receive the holy Ghost in our baptisme, which ruleth and guideth us according to the will of God, which is prefent with us, and helpeth us in bearing the burthen of the holy croffe, which exhorteth us, is instant npon us, enforceth us, and when wee yeeld to the burthen of the croffe, is present and helpeth us : if wee fall, raifeth us up againe, and is with us as a certaine faithfull companion in our journey. He also maketh the burthen of the croffe light, which we were very unable to beare, if he did not put to his help. If fo be that thou fall into fin, remember to goe back unto thy baptisme, for this is the only ship, wherein we passe over. Wherefore take heed of them which make two tables, whereby we passe over the sea of finnes, namely baptisme and repentance. Belesve them not, whatfoever they handle, it is meere delufion: baptifme is the beginning of repentance. As often therefore as thou fallest into finne, have recourse unto thy baptisme, there thou shalt againe obtaine the holy Ghost, who may be present with thee . For repenzance is nothing elfe, but a displeasing of himselfe, a detesting of his wicked life, and a renuing of the man, which is represented in baprisme. After such are nuing of the life, followeth the praise of God, & thanksgiving unto him for the grace received, then fuch a man burfach forth, and behaveth himselfe friendly toward his neighbour,

and doth good to himinall things. This is fignified by that, that the holy Ghoft appeared upon Christ in the likenesse of a Dove : for a Dove wanterh the gall. Such they also become, which receive the koly Ghost in baptisme, to wit, they are gentle and without all bitternefle toward all. Thirdly, the voice of the father is heard in the baptisme of Christ, which faith: This is my beloved sonne in whom I am well pleased. This is that Saviour, which delivereth us from the Grannie of finne, death, Saran, and hell. And here we must learne, how we must come unto God. He that desireth to be the gracious and deare child of God the father, must attaine unto this through Christ, through him alone the beloved sonne, who sitteth in the bofom of his father: unto whom alone the father looketh, without whom he alloweth nothing, and whatfoever pleafeth the father, it pleafeth him in respect of this his sonne. Wherefore he that defireth to goe to the father, must cleave to this beloved sonne, must lay himselfe upon his back. For by this voice all titles a beit they feeme very goodly and holy, are taken away, nothing is of value or estimation with the father but only this his beloved sonne, he is in his especiall favour. Now he that defireth to be in favour with the father, and to be beloved of him, let him flye into the bosome of the sonne, by whom afterward he findeth accesse to the father, as Paul Saith, Epbe. 1. that through Christ we are adopted, without this Christ we are the enemies of God. Wholoever therefore cleaveth to Christ through faith, he abideth in the favour of God, he also hall be made beloved and acceptable, as Christis, and shall have fellowship with the father and the sonne. But where this is not done, there is nothing but wrath, there no honestie, no vertue, no free will, neither prayer, nor fasting, nor other workes shall profe, thou shale but trifle with all thefe. For this is a most mighty, and most excellent voice a This is my beloved sonne, in whom all things consist and are comprehended, which are extant in the whole Scripture. Bren as all things are delivered into the hands of Christ, and gathered into one. that they may obey him, as St, Paul faith, For when God faith, This is my beleved fonne, by thewing Christ only, and shewing and naming no other, he maketh it plaine enough, that none is his beloved fon beside him. If so be that other are not beloved sonnes, it is certaine that they are the children of wrath and indignation. For if there were more beloved sons, he would not so set forth and shew this son alone, faying : This is my belowed some, neither would turne his eyes unto him only, and glory of him alone, as though he knew no other. For the words seeme to shew, that he did diligently look about, and . yer found none, beside him, of whom he faith : this is he, as if he faid: Here at the last I have found such a one as pleaseth me, and is my beloved fonne, all other generally are not fuch. Moreover, thefe words are not fo only to be understood, that it is shewed by them that Christ is very God, as the Epistle to the Hebrewes faith: Vnta which of the Angells faid he at any time, thou art my Sonne, this day beeat I thee? and againe, I will be his father, and be shall be my fonne &c. For it is most certaine that Christ in these words is declared to be the true and naturall some of God, seeing that this word was near yer faid to any creature. How best he had been as well the fonne of God, and had so remained for ever, as he hath been from everlasting, although this had not been spoken unto us from heaven, neither is any thing added or taken away from him by this name, but we must thus thinke and perswade our selves, that so excellent a praile, and so noble honour of Christ was spoken for our cause. For he himselfe witneffeth in Tob. 12. 20 that this came not because of himself, but for our fakes. He hath no need that it should be said unto him, that he is the sonne of God. He knew this before, and hath from everlaft. ing and by his nature, that which he heareth. Wherefore when that is conceived by voice and word, it pertaineth to us, and not unto Christ. Christ withour the word, is such as he is said to be. We have the word without him, of whom it is spoken. Wherefore we must lay fast hold upon the word without the essence, even as he hath the effence without the word. But what doth this word? it reacheth us to know Chrift, in which knowledge our falvation confifteth, as Efay, Paul, and Peter doe witnesse. But how doth it teach us to know him ? fo, that he is the sonne of God, and doth elpecially please God his father, by which words God cheereth the hearts of all the faithfull, and greatly delighteth them with meer comfort, and heavenly (weetnesse. How is this done? When I know, and am sure, that this man Christ is the sonne of God, and doth in all things please the father, whereof I must be most fully perswaded: for asmuch as the divine Majestie doth confirme this by his voice from heaven, which cannot lye, whereby I am certaine, that whatloever that man doth speake and worke, they are the meer words and workes of the beloved fonne, which are above measure approved of God. This therefore I doe fingularly well marke, and lay up in the bottome of myheart. When as therefore I doe hereafter heare Christ speake, or see him doe any thing, and that for my commoditie, which furely he every where doth, (for he faith, that he doth and suffereth all things for us, that he came to serve and not that he thould should be ferved,) then I remember these words of the father, that he is the beloved fon, then I am inforced to thinke, that all that Chrift speaketh, doth and suffereth, and that for my sake, doth singularly well pleale God. Now how can God poure out himielfe more liberally, or flew himselfe more lovingly and sweetly, then by saying. that it doth please him from the beart, that Christ his sonne doth speake so gently with me, doth with so great affection looke unto me commoditie, and with such unusuall love suffer, dye, and doe whatfoever for my lake. Doeft thou doubt, that if mans heart did with due sente feele such favour of God in Chrift, to wit, that he doth fo much for our fakes, it would not for joy burft into most small pecces? for then it would looke into the depth of the divine break, yea, and into the exceeding and eternall goodnesse and love of God, which he beareth toward us, and hath borne roward us from everlasting. But we are to hard hearted and cold, the flesh doth lye more heavie upon us, then that we are able to comprehend fuch words, we doe not well consider of them with our selves, neither doth our heart come neer to feele how marvelous and unspeakeable love and joy they containe in them, otherwise without doubt we should perceive, that heaven & earth are full of the fire of the divine love, of life & rightes oulnes, ful of honour & praile, wherento the fire of hel, wherento fin. & death being compared, are nothing but as it were a thing painted or pictured. But we are cold, fluggish, and unthankefull wretches, for we passe over such precious words, as things of no importance, and as uttered of man, as being contained in a book, or written in paper, as things utterly decayed, and now long fince growne out of use by long custome, as though they pertaine only to Christ, and to us nothing at all: And being dull and senselesse, we doe not see that they belong nothing to Christ, but were committed to writing and are extant only for our fake. Seeing therefore that Christ the beloved fonne, being in fo great favour with God in all things that he doth, is thine, and doth in the same, serve thee, as he himselfe witnesseth, without doubt thou are in the same favour and love of God that Christ himselfe is in. And againe, the favour and love of God are infinuated to thee as deeply, as to Christ, that now God together with his beloved sonne, doth wholly possesse thee, and thou hast him againe wholly, that so God, Christ, and thou doe become as one certaine thing. Hereunto make many sentences of the Gospell, but especially in Iohn, as this: If any man love me, my father will love bim, and we will come unto him, and will dwel with him. Iohn 14. 23. Also: Where I am, there shall also my servant be. Ichn x2. 26. Again e: I pray that they may be one in us as thou and I are one, I

in thee, and shou in me, and they in me. John 17. But where is Chrift? In the favour of God, in the depth of his heart, there also are we, if so be that we know and love Christ, there I thinke we are fure enough, there our refuge is placed high enough, whether no cvill can come, as it is in the 91. Pfalme. But thou feeft that faith is required hereunto, and that unto these things no law, no worke, no merit doth prevaile, Hereupon it commeth to paffe, that fo precious words are so abstruse and unknowne unto reason. For it hath been governed of Satan from the creation of the world, when as in Paradice it would be as God, and prefumed after honour, which God here attributeth to Christ alone, forasmuch as he is his sonne, whereunto it is yet also prone and inclined, and fetteth it felfe against these words, and the words againe are against it. For because Christ is here declared the only sonne of God, it is mightily overthrowne, whatfoever maketh it selfe god. But who be they that make themselves god ? surely Saran and man, which please themselves, and love themselves, they seeke not after God, but ftrive to attaine unto this, that they also may become gods. But what will God say unto these; Truly a certaine contrary thing, to that which he faid unto Christ , Christ is my beloved sonne, in whom I am well pleased. Teeing that he glorifieth not himselfe, and maketh not himselfe God, although he be God. But yee are wretches, in whom I allow nothing, feeing that ye glorifie your felves, and make your felves gods, albeit yee be creatures and men, and not God. So this fentence given of Christ doth humble the whole world, doth shew them to be all void of divinitie, and ascribeth it to Christ, and that all for our commoditie, if we will, and doe admit this fentence: or to our condemnation, if we will not, and doe contemne this sentence, so that I may fay at once: without Christ there is no favour, nor any beloved sonne, but very wrath and fore displeasure of God.

Certain fentences out of the Scripture concerning Christ, whereby is declared, that through him we are loved of the father, and

without him are refused . John . 1. 16. 17.

Ofhis fulnesse, (to wit Christs) have we all received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. Iohn 3.13. No man ascendethup to heaven, but he that hath descended from heaven, even the sonne of man which is in heaven. Iohn 3.16,17,18. God so loved the world, that he hath given his only begotten sonne, that who soever believe the in him, should not perish, but have everlasting life. For God sent not his son into the world, that he should condemne the world, but that the world

world through him might be faucd. He that beleeveth in bim, is not condemned, but he that beleeveth not, is condemned already, because be bath not beleeved in the name of that only begotten Sonne of God. John 3.35. 26. The father loveth the Sonne, and bath given all things into bis band. He that beleevet bin the Sonne, bath everla-Aing life, and be that obeyetb not the Sonne, Shall not fee life, but the wrath of God abideth on bim. John 6. 40. This is the will of him that fent me, that every man which feeth the Sonne and beleeverbin bim should bave everlasting life, and I will raise bim up at the last day. John 7. 37,38. Now in the last great day of the feast, lesus stood and cryed, Jaying : If any man thirft, let bim come unto me, and drink. He that beleevet bin me, as (aith the Scripture, out of his belly Shall flow rivers of mater of life. Titus 3. 4, 5, 6,7. But when that bountifulineffe and that love of God our Saviour toward man appeared. not by the workes of righteoufneffe, which we had done, but according to his mercy be faved us, by the washing of the new birth, and the renuing of the boly Ghoft, which he shed oncus aboundantly, through Iefus Christ our Saviour, that we being instified by his grace, should be made beines according to the bope of eternall life. Many other fuch fentences there be, efpecially out of the Epiftles of Paul, which every one may gather by himfelt. (3 Sermon of Dr. Martin Luther, of the Genealogie o; pedegree of Chrift.) [Mat I. Verfe B. to the 16.] This is the booke of the generation of jefus Christ, &c. [The fumme of this text] 1. Matthew beginneth bis booke with a title or inscription, by which the beleever is provoked with greater pleasure to beare and read it. For be faith thus much in effect: Whom the law and Prophets have bit berto promifed and preached, lefus, that is, a Saviour : and Chrift, that is an eternall king, that be according to the promise of God, should spring and come of the seed of Abraham and David, even him doe I describe in this booke, to wit, that he is now borne, and made man, and alreadie come into the world. This I handle through this whole booke. 2. Three lines or degrees are here rehearsed. In the first is contained the flock of the fathers, in the second of the kings, in the third is contained the decaying flock of David: after the decay whereof it behaved that Christ should come. For so the goodnesse of God is wont to doe, when all things sceme even past hope and recoveric, then at the last he commeth. 3. Matthew omitteth one in his rebearfall, but that maketh no matter, feeing that he obfirweth this one thing, that be counteth by the right line from David by Salomon to I ofepb the husband of Mary. Luke countetb otherwife, and nfeth another order. The

(The exposition of the text.) 7 Hen Adam our first father having falne by a notable offence. was guilty of death with all his children, as well in body as. in foule, it was notwithstanding promised unto him, although ob-Scurely, that both he and his potteritie should be delivered, in those words which God spake to the Serpent: Gen. 3.1 5.1 will put enmitte between thee and the woman, between thy feed and ber feed, and it fball tread down thy bead. Of these words Adam tooke comfort that a woman should come, by whose fruit such guile and subtiltie of the Serpent should be againe amended, and Adamredeemed, This comfort did uphold Adam with his posteritie untill Noe. For then the promise was renued, when God made a covenant with the sonnes of Noe, and fer the rainebow for a figne of the covenant, whereby men might conceive a trust and confidence, that God is yet favourable unto them, and doth not purpose their distruction: whereby man kind was againe upheld and comforted even untill Abraham.

In the time of Abraham God did somewhat shew forth his mercie. he declared thathe would fend a Saviour, who should deliver us againg from death both of body and foule: for albeit the body should dy, yet it should not aiwaies remaine in death, but rise againe with the Lord Christithe words which Godspak to Abraham, Gen. 32. are thus: In thy seede shall all the nations of the carth be bleffed. Here miserable menhad a cause to hope and look for a Saviour which should deliver them. From that time all the Prophets did diverfly foretell of this above measure flowing fountaine of all mercy, that is, of this feed, of the Lord Chrift, how that he at the last should that all which beleeved in him, might obtaine falvation by that promise which can not be revoked. If so be that men would now open their eyes, they must needes confesse and say, that a strange and incredible thing is done with us, that man being in the flare of damnation, curfed, and desperate, should be restored by the nativity of one man. Hereupon the Prophets cried out with ardent prayers and unspeakable groaning, that God would vouchsafe to fend the Saviour whom he had promised. By faith in this Saviour the Israelies afterward obtained the Law, and this honous before all people, that they were called the elect people of God. By which ordinances written of Moles the anointed was plainly figured and fignified, whom this text which we have now in hand secteth forth, what he is, from whence he is, and by the aforesaid faith all obtained salvation from Abraham unto David, even as many as were faved. In the time of David God made the coming of the Messias to be more manifefly

nifefly declared, that it might becertainely known of what flock he should come: namely, of the stock of David, as when God said unto David: 2. Sam. 7.12. When thy dayes be full filled, thou Shalt fleepe with thy fathers, and I will fet up thy feede after thee, which fall proceed out of thy bedy, and will ftablishois Kingdome. He shall build an bouse for my name, and I will stablish the thronc of his Kingdome for ever. I will be his father, and he Shall be my fonne. And yet more plains ly in the Pfalme : Pfal. 1 22. 11. The Lord bath made a faithfull oath unto David, and be Shall not Shrink from it : Of the fruite of thy body Shall I fet upon thy feat. Here Christ is described, that he thall be a king, and an eternall King, as it is mentioned of him in another Plalme : Pfal. 45.6. Thy throne, O Lord enduret b forever, the fcepter of righteouneffe is the scepter of thy Kingdome. Howbeit he is a Spirituall King, which ruleth the world by his word: and whofoever receiveth his word, pertaineth to his kingdome. But he that is not under this scepter, neither heareth his word, is not of God, neither pertaineth to his kingdom, but is subject to the Kingdome of Saran, under whose tyranie we all are, untill the Lord dorh deliver us from it, and defend us with his scepter, which is then done when we beleeve in him. Forasmuch therefore as our salvation doth come merely by the promise of God, le: every one asuredly perswade himselfe, that he thall never obtaine salvation without this promise: although he should doe the workes of all Saints, yet they should profit him nothing hereunto. Contrariwife, if we lay hold on the scepter of this king, that is, of the promise of God, we shall not perith, although the fins of the whole world should ly upon us, they shall be all Iwallowed up in him, albeit no good work be done of ue. As we fee in the theife with hung by the Lord on the croffe, who laid hold on the word of God, and beleeved in Christ, and therefore he obtained the promised Paradise. Here is no doubt left, let us only beleeve that it is fo, and it is fo indeed, all things which men teach, or which we have done or can doe, being fer afide. Here all things must give place, at the coming of this new King, that he alone may rule and reigne in us. Let a man intermedle with those things that are written of this King, as being his own matters, and as pertaining all unto him. For whatfoever is writen any where of Christ, it is written for our comfort, that we may thereby feed and cherith our faith. To the. establishing such faith God hath mercifully lest unto us his promise written, and hath suffered to be published, that he will perform that which he hath promised. Whosoever apprehended this in his heart, it must needes be that with fighing he this fi for fuch ferip-

ture and promise of God, who of his grace being not provoked of us, offereth unto us, and bestoweth upon us such goodnesse and mercy. But let us now come to our present text, which not with words only, but alto with a certaine force peirseth the heart, and poureth into it love, pleasure, joy, gladnesse, &c. As if an Angell should now come from heaven, and say unto us miserable and condemned wretches, after this fort : Behold O man, thou hast sinned. wherefore thou haft deserved to be condemned for ever. (This being heard the heart must needes tremble.) Now although all this be true , yet neverthelesse God of his grace hath mercy upon thee, and senderly to thee a Saviour, as he promised to Abrabam and his feede, Be of a good cheere, and give thankes to God. Loe, here is the book of the generation of lefus Christ, who is the sonne of David, the sonne of Abrabam, so that this is not only done, but also written, that thou mayeft be certainethereof: Neither will he, neither can he deceive, believe only, and thou shalt have all things. Now it is to be noted that Mathew Seteth David before Abraham. although the promise was first made to Abraham, and came afterward to David, which promise made to David, the prophets did afterward publish more abroad, and did by it comfort the people. As in the II. chapter of Efai, where the prophet faith thus: There shall come a red forth of the flock of Icfe, and a graffe shall grow out of his roote. Jerimiah likewife faith thus chap. 23 Beholdthe time commeth, faith the Lord, that I will raise up the righteous branch of David, which King fall beare rule, and he fhall profper with wisdome, and shall fet up equity and righteoufneffe againe in the earth. And many other fuch prophesies ther are to be found in the writings of the Prophets, which they foretold of David, that his kingdome thould be raifed up, as the Angell also declared unto Mary, when he faid: Luke 1. 22. The Lord God hall give unto him the threne of his father David, and he shall reign cover the bouse of Tacob for ever, and of his king dome shall be no end. Wherefore Mathew thought good here to fet David first as the betterknowne, and next unto him, Abraham, unto whom the promile was first made, as Mary in her fong faith : Luke. 1. 54 Heremembring his mercy bath belgen his fer vant I frael, as be promifed to our fathers, Abraham and bis feede for ever. And that promise is now performed, and in this our cext described, as we shall see hereafter. S. Mathew maketh a triple difference of fathers, of whom Chrift came, fourteene Patriarkes, fourteene Kings, and fourteene Princes. For it behaved that the scepter and kingdome should be taken from Inda, according to the prophesie of laceb, which is thus : Gen. 49.

10. The scepter shall not depart from Iuda, and a lawgiver from betwene his feet, untill Silo come: and unto him shall the gathering of the people be. Here all things must be fulfilled : and there are thrice tourteene gennerations, even as Marbew rehearfed them: from Abrabam to David fourteen generations, from David till they were carried away into Babylon likewife fourteene generations. Howbeit there is a per son omitted in Mathew, that is lakim, & it ought thus to be written : lofias begat lakim, and lakim begat lechonias and his bret bren, this the Chronicles witnes. And after they were caried away into Babylon untill Christ, fourteene generations. Which triple destinction hath a great my fterie as we shall fee. The Izwes among other lawes were commanded to observe these three precepts, namely, to worthip that God whom their fathers had worshiped. Secondly to chuse no Priest of any other stock then of their own, that is, of the tribe of Levi. Thirdly to chuse no King but of their own people. These three precepts did very well agree in our Lord Christ, to wit, that he is that one God, that he is an eternall Priest, of our flesh & blood, and a King. our brother, who hath taken our nature upon bim : who by his divine power is able to helpand fave us, and being an eternall Prieft. continually maketh intercession for us. He is a King also, that he may defend and preferve us, who is not to be feared of us, feeing that he is a man as we are, yea and was made a most contemptible man, that our heart might be wholy quieted and appealed in him our Saviour, who can never forfake us. Who were able to fland in the fight of God, and not be terrified, if that Priest did not stand before God? Who should defend us, if he were not a King? Who should fave us, if he were not God ? How should he have care of us, if he were not a man, and our brother? with whom we may speake as well as we may one with another among our selves. O most gracious Saviour, how wisely hast thou done all things ? I know that thou art my brother, asit is in Pfal. 22,21. I will declare thy name unto my bret bren, as it is aledged in the Epistle to the Heb.albeit thou art God, my Lord Christ, and king of Heaven and earth, yet I cannot be a fraid of thee: for thou art my friend and brother. This is no hindrance unto me, that I am a sinner, and thou holy. For if I had not been a finner, there had beene no need that thou fouldeft fuffer punishment for me, I fee also in thy genealogie that both good and evilt are rehearled, of whole posterity thou wouldest come, that thou mightest comfort timorous and weak consciences, that they should confidently and cheerefully put their trust in thee, which hast taken away our finnes. And that we might be certaine hereof, thou haft left us thy word, which affuredly declareth it unto us. Among

the kings and princes which Mathew rehearleth, some were exceeding evill, as wee may read in the books of the Kings. Yet God fuffereth them to be rehearfed in his geneallogie, as if they were worthy, that he should come to them. But he suffered not somuch as one honest woman to be rehearfed therin. Foure women are named, which al had an evill report, and were counted lewd. As Thamar Gen. 38 of whom Iudas the father of her husband, begat Phares and zara, as in the first book of Moles it is mentioned. Rabab is called an harlot in the book of Iofua. Ruth was an heathen woman, of whom although we read no evil written lof. 2, 1, vet for as much as the was a heathen, the was despised of the lewes as a dogge, and was detested of them. Betbfabe the wife of Vrias was an adulterffe before fice was married to David, and of her he begat Salomon. Which women are undoubtedly therefore rehearfed, that we may fee how God hath fet forth as it were a certaine glaffe unto all finners, wherein they may fee that he would be borne of the posterity of sinners, that the greater sinners webe, fo much more certaine and greater refuge wee might have to fo gracious a God, Prieft, and King, who is our brother, in whom only and in none other we are able to fulfill the law, and obtaine the grace of God: he came downe from heaven therefore, neither doth he require any thing of us, but that we affuredly believe that he is our God, Priest and King, and then all things shall be well with us. By him alone wee become the fonnes of God, and heires of the heavenly kingdome as S. Paul faith to the Galathians : Tee are all the fonnes of God by faith in Christ lefus. Gal. 3. 26. Here the hearts of all finners may leap for joy, that they are counted worthy of fuch a Saviour. Must not he needes be regenerate, whose heart understandeth and feeleth this? yea he is carred with a most ardene love to lead a new life, for he is inspired with the grace of God, inasmuch as he layeth hold of the promise of remission of all his sinnes.

If we will count upon our fingers the persons rehearsed in this text, we shall finde them to be forty and two, which were in time past figured by the two and forty mansion places, which the children of Israel had, before they came into the promised Land, as it is written in the fourth book of Moles. If we also will come into the promised land, which our Lord Islus Christ hath prepared for us by his Nativity, we must also occupie two and forty mansion places, that is, wemust cease from our own purpose, and be regenerate man by man, antil we come to Mary & Issue, there at the last we shall find rest unto our soules. But this nativitie is hard; for our evill and corrupt nature is very loth to leave her own will and purpose. And against the case of nature is such, that no nativity can be without griese, yet one hatether

Mole.

more griefe, tentation and a fliction then another. The theife on the croffe leapt at one leap two and fortie degrees, and came fuddainlie to Chrift. So did many Martyrs alfo, and other holy men-Notwithstanding none can goe so great a journie with small griefe. unleffe he be carried with a great wind, that is by the lioly Ghoff. We must got fair and softlie from Abrabam to Isaac, from Isaac to lacob, and fo forth. But we must begin at Abraham, that we may be found endued with like faith ashe was, and obtaine the bleffing promifed unto him, then we shall more easily and cheerfully goe from one Patriarch to another. That is, we shall palle over one affliction after another, until we be called out of this travell and journey unto our rest. For a man must be so long exercised with afflictions, & fo oft renounce his own will I untill at the laft he bee brought under, and his flesh by this meanes be fubdued, that it may obey the spirit, and walke joyfully in the will and obedience of God. Wherefore let no man purpole with himselfe, to come unto heaven by leading a quiet life, and following pleasure, thus Christ. faith in Luke: Iris eafier for a Camell to gue through a needles eye, Luke 18.25. then for a rich man to enter into the kingdome of God. And in the Acts of the Apostles Paul teacheth that we must through mamy tribulations enter into the Kingdome of God. Acts 14. 22. Again. in Luke Abraham faid to the rich glutton: Sonne, remember that those in thy life time receivest thy pleasures, and likewise Lagarus paines: now therefore be is comforted, and thou art tormented. Luke 16. 25. So it behaved Christ also to suffer and by the crosse to enter into his glorie. And St. Paul faith : All that will live godly in Chrift Tefus, Shall suffer persecution. 2 Time 3 . 12. Hereupon we may learne, that all is poylon which is according to the luft of the flesh. Wherefore Paul faith to the Romans. Ifye live after the fleft, ye (hall die, but if ye mortifie the deeds of the body by the fririt, ye fall live. Rom. 8. 13. The spirit which is of God, is ready to suffer, but the flesh resisteth. This fefus fignified by his answer unto Peter: when he shewed unto his Disciples, that he must goe unto lernsalem, and suffer many things of the lewes, and bestaine also, Mat. 16. 21. Feter tooke him aside, and said unto him: Master, pittie thy felfe, this shall not be unto thee. But Christ turned him back, and faid unto Peter : Get thee behind me, Satan e for thou favourest not the things that are of God, but the things that are of men. Here it is manifest that the reason of man doth flatly strive against the will of God. God will have us enter into glory by the croffe and perfecution, but the flife relifteth, and is troubled in afflictions Di Moreover they that areenduca

dued with the spirit of God, doe rejoyce, if they be afflicted for God his fake, as it is writen of the Apostles : They departed, as Luke Saith, from the councell, rejoycing that they were counted worthie to suffer rebuke for his name. Atts 5. 41. Wherefore lames faith in his Epiftle Iames 1. 2. My bretbren count it exceeding toy, when yee fall into diwers tentations, knowing that the trying of your faith bringeth forth Tienco : And let patience have ber perfett worke, that yee may be perand intire, lacking nothing. Ohow necessary is patience for a Christian man? that we may possesse our soules by patience, as Christ feth in Luke 21. 19. otherwife we fhall lofe them. Wherefore we must enter into a new kind oflife, and if at any time calamitic commeth, we must not by & by, burst forth into evill speeches, and take it unpatiently, but we must alwayes lift up our heart to God, and bear his will with a patient mind, he will well deliver us in his time, hen it feemeth good to him, and we must alwayes thinke, that he gareth a fatherly affection toward us, even when he fendeth perfecutions, anguishes, afflictions, and adverfities, as the Epiftle to the Hebrewes faith : Heb. 12. 5. Te have forgotten the exhortation, which speaketh unto you as unto children: My sonne dispise not the dafining of the Lord, neither faint when thou art rebuked of him. For whom the Lord levelb, he chaftneth : and he scourgeth every sonne that be receiveth. If yee indure chaffning, God offereth bimfelfe unto you as unto sonnes : for what sonne is it, whom the father chaftneth not ? If therefore ye be without correction, whereof all are partakers, then are yee baft ards and not sonnes. God give us his divine grace, that we may couragiously passe these two and forty degrees, and with the Lord Christ be regenerate into a new life. Amen.

Sezwon of Dr. Martin Luther upan the homne of Sas charias, commonly called Beneditus.

(Luke 1. verf. 68. Bleffed be the Lord God of Ifract, because be hath

vifited and redeemed bis people.)

That godly man Zacharias speaketh here of things as already done, when he saith: be bath visited and redeemed his people, &c. For he was certaine of them: now the child sohn was come, being about to begin to preach of our redemption, as the Angell had fore-told of him, that he should go before the Lord in the spirit and power of Elias, to turne the hearts of the sathers to the Children, and the disobedient to the wisedome of the just men, to make ready a people prepared for the Lord: this promise he knew should affuredly come to passe. Wherein this redemption consisteth, I thinke it is already sufficiently knowne unto you, namely in this, that God visiteth

fireth and delivereth us. Which vifitation and deliverance isacomplished neither by sword nor violence, but by the word alone wherein confifteth more, then in the blood and death on the croffe. For because of the word Christ shed his blood on the crosse. It was the word that Fohn preached, when he shewed the Lambe of God which taketh away the finnes of the world, that is, when he declared our visitation and redemption, which Christ hath purchased with bis blood. This John was the first meffenger which preached the Gofpel. Wherefore to us, to whom the Gospel was not before preached, it is. as if John himselfe did now preach it, for now is first fer forth unto us redemption, [weet confolation, deliverance from finnes, death, hell, and all evill. To visit is nothing else, then to come unto us. to bring and declare unto us the word of falvacion, by which we are faved. Zacharias conceived so great joy and pleasure in his heare. that he could not containe himfelfe, but he must needs burft forch into those words which in this Hymne he uttereth, not only because of the infant newly borne, although even this brought great joy unto him, but also for that by the birth of this child he beholdeth a far greater joy, for a much as he was a Messenger sent of God to preach his word to the world. He rejoyceth therefore because of such a word which he should heare, and for that he should be as it were altered from an oldman to a young man, and should become a scholler of an infant now lying in the cradle, whom he confedeth to bee a Prophet better learned then himselfe. Manifest naturall joy is here, for that that infant was borne after a mervelous fort. Moreover here is joy of the spirit, in as much as that infant should become a Preacher of the word of God. And I am of that mind that I thinke that there was never any father, which conceived fo great joy of his child. as this Zacharias did of his sonne being so mervelously borne by the power of God, and for that especially in the time of old age, when he was now neer unto death, he is made a father of fo great a Saint, which should be a master and teacher of the world. It is a delight and pleasure unto us, if we beget a child that is sound, faire, and well proportioned in body, that I may say nothing, what joy it would bring, if our child should be an Apostle and Preacher of the word of God to the world. What soever ignominie therefore and contempt he did fuffer before when he was barren together with his wife Elifabet he is now most abundantly recompensed with plentifull honour and joy, so great bleffings doth God bestow, if we patiently abide his leifure. For if he at any time come, he commeth very rich and plentifull in gifts, and doth give much more then we ever either withed or hopedfor.

Verle 69. And hath raised up the borne of salvation unto us, inthe boufe of his fervant David. These words are not spoken of John. for that he is not a horne railed up in the houle of David, for he was borne of the tribe of Levi . But Christ our Lord is of the house, and of the royall stock and blood of David. Wherefore Zachar as doth not fing here, in the house of Levi, but that in the house of Davidan horne is raifed and lifted up: and when Chrift was not yet borne, he neverthelesse fingeth so, as if he were borne, neither was the horne of falvation yet come inotwithstanding he knew by the revelation of the spirit, that it should forthwith come. An horne, among the Hebrewes signifieth power, considence, dominion, and that what so. ever, wherein any man may truft, as we read, Daniel chap. 7. where the Prophet first feeth Kingdomes, then he beholdeth beafts, some having one horne, some two hornes. And he afterward interprezing himselfe, expoundeth them for kingdomes and Kings: and thisis a phrase, and manner of speaking peculiar to this language. Now Zacharias fignifieth that Christis our head, yea our God, whose kingdome is his horne, thus you have what a horne fignifieth among the Hebrewes. He addeth : the horne of falvation or bleffedneffe. somekingdomes are famous in name and power, other or large, abounding with plenty of great treasures, much people, honours, and all temporall things ; but this is called a kingdom of falvation, grace. life, righteousnesse, truth, and of every thing that pertaineth to sale vation, whereby it differeth from all other Kingdomes. For albeit they be large, rich or mighty, yet are they counted the Kingdomes of death, for they that governe them must at the last fall, dye, perish. & leave their power & riches behind them, Neither ever was ther any worldly kingdome, which might be called akingdome of life, wherin the is life, peace, and falvation, for only the Kingdome of Christ doth glory, and triumph in this title, in as much as God hath raifed that there may be nothing in it but falvation and felicity. it up. Moreover I find nothing here spoken of manners and trades of life. or of workes : For this Kingdome confideth neither in outward life nor workes, but in the horne, in Christ and his Gospel, this kingdome is ours, whereof yee have heard, that it is a Kingdom of grace, life, righteousnesse, salvation and mercy : So that who soever is in it. although he be inferior to John in holynesse, and far unlike Christ in perfection, yer he liveth in a Kingdome, wherein is nothing but falvation, and bleffednesse, whereof also it hath and reserveth the name. you see what difference there is betwire other kingdomes, and the kingdome of salvation, which God bath raised up. It is said more-3379

over, that this kingdome is raised up, in the house of David: but by what meanes was it raifed up ? Even by the holy Ghoft, and by his word, he faith in the house of David, for it must be a kingdome in the earth, and yet a Kingdome of Salvation: Now conferre these two one with another, the house of David is the trybe and stock of David who was a man, as the Subjects of this Kingdome. So that thou canst not say, that he here doth make mention of an heavenly kingdome among the Angells when as he doth nothing leffe, but he Speaketh of a certaine kingdome which is among men, which live cloathed with fleth David was a man, the Subjects of his kingdome were also men subject to death. For as the Scripture witnesfeth, Man that is borne of a woman, liveth but a smale time, he cannot paffe the bonds appointed him : How is it then, that honour and dishonour come rogether in this Kingdom? what agreement and confent appeareth here, where mortall men are delivered from the power of death, where they that are worthy of death, enjoy life, the unhappie are happie, and they that are subjects to Saran, become the tonnes of God? In the reason hereof, I hope that you are sufficiently instructed, yea, I thinke that you understand it, as well as I my felfe, But because the text so requireth it, it must be etcloenes repeated, We have affirmed therefore, that a Christian which liveth in this Kingdome, shall never dye, for as much as he cannot dye, for Christ had therefore suffered death, that he might therefore overcome death, and deliver us from it. He tooke our finnes also upon himselfe, that we might not need to beare them. Moreover he subdued, and overthrew Sathan, that we might not be subject unto him. Wherefore it is given to a Christian, that he can never dye, he can never be subject to sinne and the Divell, for that must needs be true which he faith, that he hath raised up a horne of blessednesse or salvation. And in whatsoever place that horne shall be, there is no accesse, neither of death, neither for sinne, nor the Divell, and that in the house of David. Wherefore a Christian, is both defi'ed, and yet without finne, and free from Satan. How commeth this to passe; after this fort. Your brotherly charity, hath often times heard heretofore, that God leaveth in us an appearance and feeling of death and the Divell. So that my finne difquietterh me, and troubleth my conscience, and would drive me unto disparation. Moreover the judgement of God terrefieth me, death alfayleth me, as if it would devoure me. Sathan is at hand and fee, keth to suppresse me, God suffereth these to remaine, and taketh them not quite away. For this appearance must continue, that we may

may perceive and feele that we are nothing else of our selves but sind ners, subject to sinne and Satan. And yet under this appearancely. eth hid life, innocency, and dominion and victory over finne, Sa. can, hell, &c. as Chrift himfelfe faith. Mat. 16. Thou art Peter, and upon this rock will I build my Church, and the gates of bell shall not prevaile against it, he saith not, they thall not affaile it, nor fight against it : for these two remains to sinne and death. Now it is also expedient that I feele the biting of finne, the terrour of the wrath of God, the horrour of death, yea, and death it selfe. But all this is certaine outward appearance before my fight and the fight of the world, which know and judge none otherwise, but that sinne, death and Saran are present. Notwithstanding in the meane season under that affault and terrour the word and spirit are, encouraging me, preserving me, and affuring me, that God is not angry with me, that my sinne is forgiven me, that I shall never dye, nor be forsaken: Vpon this foundation and hope my heart doth wholly rest. And no man having such a confidence in God, remainerh under sinne, neither is drowned in death, but is made a conquerour of finne and death. This is, not to prevaile or overcome, for that albeit Satan attempteth, yet he doth not get the victorie. We call the house of David, a mortall house, sinnefull, and subject to the Divell, according to the manner of all flesh and blood, and yet notwithstanding the horne of salvation is raised up in the same, that men of that kingdome may enjoy salvation and felicity. Hereby yee see that this kingdome is the kingdome of faith, which cannot be touched nor outwardly perceived of any, which one cannot flew to another, but every one must have it in himselfe, that when he shall draw neere unto death, shall feele sinne, or even see death before him, he may then in faith lay hold on this kingdome, and beleeve that his sinner are forgiven him. For Christ therefore dyed, that thou mightest be in this kingdom of faith. Wherefore sinne shall encounter with thee in vaine, death is taken away, Christ is with thee, who can hurt thee, who can doe any evill unto the? Here life and death, sinne and innocencie, Christ and Satan doe fight one with another, but Christ, life, and innocency doe overcome and conquer. This is soone spoken, but not so easilie felt, yea the contrarie surely is rather felt. Wherefore if thou wiltesteeme and confider this Kingdome according to the judgement of the world, thou shalt utterly erre and be deceived. The world calleth that a good and peaceable kingdome, where all things are quier, prosperous and goe well forward, where is safery, peace and innocency outwardly, But here is the kingdome of falvation and grace

grace, although it alwayes appeare otherwife. Wherefore all thefe things are tobe understood in spirit and faith, and not to be judged according to the person or outward appearance. Neither ought it to sceme strange that this kingdome doth flourish in the midest of fins. the force of Satan and death; whereof Zacharias here fingeth even from the bottome of his heart, and knoweth well how it commeth to paffe, faith and the spirit revealing it. Concerning sinne I have seen or knowne none in whom it is not. Whomfoever thou fetteft before thee, finne will by and by appeare. Paul a most holy Apostle affirmeth of himselfe, that hee teeleth fin in his members, will. faith he, Rom 7.18, is prefent with me, but I find no meanes to performe that which is good. For I doe not the good thing which I would, but the cuill which I would not, that doe I. He wished indeed to be free from finnes, but yet he could not but live in them, And I fuch like also are also desirous to be exempted from sinnes; butthat can by no meanes be brought to passe, we doe only represse and keep them under: when we have falne into finne, we rife againe. But as long as we are clothed with this flesh, and bear the burthen thereof about with us, fo long finne is not extinguished nor can be wholly subdued. We may well goe about and endeavour to subdue it not with standing old Adam will lead his life also, untill he shall dye and come unto the grave. What shall I need to say any more? The Kingdome of Christis a certaine speciall kingdome, wherein every one of the Saints is compelled to make this confession; Almighty God, unto whose power all things acknowledge themselves subject, Iconfeste my selfe to be a miserable sinner, revenge not, I beseech thee my old iniquities. All also must fing this fong : Our father, &c. forgive us our trespasses, as we forgive them that trespasse againft us. Other righteous and holy ones, which know no measure or end of their righteousnesse and holinesse, doe understand nothing hereof, and therefore this Golpell is not preached unto them, feeing that they thinke the Kingdome of Christ to be such, that there is no sinne at but that all things in it are cleane and pure : they require fuch a Christian as is wholly cleane from all filth of sinne, and without fin se as Christ himselfe, such a one they shall never be able to find. Now he is a Christian, who being a finner, confesseth himself a finner, who haterh the feeling of finne, flriving against it from his hearr. He is not a Christian which thinketh that he hath no finne, neither feeleth any. But if thou knowest any such, he is an Antichristian, and not a true Christian. The kingdome of Christ therefore confiscth among sinnes, it is established there where he hath DA fet

fet it, that is, in the house of David. Yea, set David himselfe before your eyes, and yee shall find him to have been a sinner : who norwithstanding is bold to glory, that he is a fervant acceptable to his Lord. There is none of the faithfull which ought to be alhamed of this manner of praying unto God, or of any other not much unlike unto it : Lord forgive us our fin: is it therefore true that they have fin, because they say so? yea truly, for if they should lye, they should be the children of Satan. But godly Christians are weary of this life. greatly desiring the life to come. Now it is not given unto them in this earth to goe fo far, that they may fay : We are subject to no vices, we are cleane from all fin: if they thould goe fo far, it is Satan that deceiveth them. Notwithstanding they are sorrie for their fins, and doe lament them, yet it grieveth them to the heart, that they must beare the miserable burthen of this flesh, and they cry out toge. ther with St. Paul Rom. 7.0 wretched man that I am, who shall deliver me from the body of this death? This thrich and cry all the faith. full doe give, for that feeling finne, they doe most earnestly defire to be delivered from it. And in this feeling and knowledge of fin, the kingdome of Christ confisteth, fo, that even in fin there is no finne, That is, albeit I doe both acknowledge and feele finne, yet falvation and the kingdomedoe fo firmly abide in my conscience, that God faith unto me : I will forgive thee thy finne, for that thou haft faith, and beleevest in Christ my especially beloved Sonne, who was delivered to death for thee, neither shall thy sinnes hurt thee. Others which feele not their finnes, but trust in their workes, and complaine nothing of their faults and offences, thinking themselves cleane; fuch are given to Satan and not received or admitted into the kingdome of Christ : For they which are partikers of this Kingdome cannot be without Conflicts and Tribulation. And that I may speake more plianly, reckon I pray thee, any of the Saints, whom death dornnot trouble : yea I know thou shalt not find one, which is not afraid, and trembleth not at the horrible fight of death. But the conscience taketh comfort hereby the Prophet David, who faith: The Lord bath chast ned and corrected me, but be bat b not given me over unto death : Pfalm. 118. 18. It fighteth against us indeed, but prevaileth not. Thus a Christian wrapped in Annes, is both under finnes and above finnes, and at the 'aft norwithstanding obtainers the victorie. After the same fort also must he have to doe with Satan, with whom he must wrastle all his life, and at the last overcome him. So in the world also he must fuffer many conflicts and troubles, and yet at length become victorer.

For although it be a kingdome of Salvation, which hath neither reft nor quietneile, but fuffereth the force of hell , death, the divell, fin. and all manner of adverficie and cribulation, yet they which be in it, doe with an invincible courage endure, and at length overcome allevills. But God therefore permitteth thefe things, that our faith . may be exercised, and show forth it selfe. Moreover that is a pleasure to the conscience, and bringeth unto it comfort and joy, that it hath fuch a kingdome, that it may fay: Bleffed be the Lord God, who hath visited and redeemed us, and hath raised up a kingdome in the house of David. That is, for that he visiteth us by his word, delivereth us from fins, and maketh us conquerours over death and Saran. Thus yee have heard both that a kingdome is raifed up in the house of David, and also that a Christian is both dead and yet alive, is innocent in the mideft of finnes, and although he be subject to Saran, yet notwithstanding hath dominion over Saran, For both are true, for that finne, death, hell doe affaile the fielh, but doe not overcome, forasmuch as this kingdome of salvation triumpeth over them all. Wherefore as it were with a certaine great boldneffe or confidence he callethit a horne, that is a ftrong and puillant kingdome: Which hath no rest or truce, but being affailed of many and strong enemies, is alwayes deligently occupied in defence of it felfe, and dorh norably repell the force of the enemie So a Christian laying hold on this horne, overthroweth finne, death, and Satan, N:ither confifteth this horne in our ftrength, neither are we makers thereof: for God hath made and raised it up by the ministe. ry of his word, whereby we are faved. Wherefore Zacharias fo fingeth, that his song hath respect nor to his owne sonne, but to Christ. Yea he celebrateth this Kingdome as pertaining to the lewes only, and declareth that it shill be glorious, and maketh no mention of the Gentiles, how they also should come unto it, as befide others, Simeon in his fong, the beginning whereof is, Lord now lettest thou, &c. did prophesie, that we Gentiles also are chosen into that kingdome. But here he foretelleth of a Kingdome raised up of God to the lewes, even a kingdome of salvation and bleffedeffe, and that in the house of his leivant David, Wherefore he faith moreover: Verfe 70. As be spake by the mouth of bis boly Prophets: which have been fince the world begame. Therefore he hath raised upthis Kingdome, that he might confirm his promise, wherby he had foretold that he would somtime raise up a Kingdome, &c. And now that time is come, wherin he will tulfill that his promise. So Zachwias reduceth the horne of salvation,

the Kingdome of Christ, to the old Testament, that out of it he may bring witnesses of so strong & puissant a Kingdom. For the Prophets from the time of David did all prophefie, that the feed of David should have a Kingdome in the earth, yet a spirituall Kingdome: and above the rest Esay and Ieremiah foretold, that it should be such a Kingdome, that the government thereof should consist in the spirit and word, to these especially Zacharias hath here respe &. The other as Ofee, Micheas, and the reft, doe speake of the same Kingdom, but not fo manifeftly. Verfe 7 1. That he would deliver us from our enemies, and from the bands of all that bate us. The Evangelift hath hitherto generally rehearled, what that Kingdome of Christis, whereof the Prophets prophefied. Now he speaketh of it also, but particularly, declaring wherein it confifteth. First in this, that he delivereth us from the hands of our enemies, yea and from all them that hate us. Yee fee here and understand, most dearely beloved. that this verse doth witnesse and most plainly declare, that we which are his people and Kingdome, doe live amongst enemies, and that no other is to be looked for of us, but to be hated of them: That alfothe force, qualitie, and nature of this Kirgdome confifteth in this, that it delivereth us out of the hands of all them that hate us, as the Prophet David faith. Pfal. 110. The Lord Shall fend the rod of thy power out of Sion: be thou ruler in the midest of thine enemies. And Plal. 45. Thine Arrowes are very Sharpe, even in the mideft of the Kings enemies. It is a delight unto Christthat his Kingdome is fee in the middest of the fight, yea and in the midest These things are written for our of the haters thereof. comfort, that we which mind to serve under the Prince of this Kingdome, be so instructed, that we looke for no other then is here prescribed and set forth unto us: that we seeke not here to get unto us the favour of the world, neither that we ferve the world, and labour to have no enemies therein. For the words of Zacharias declare that it is the quality of this Kingdome to deliver from enemies. Now if itdelivereth us from enemies, and as it were draweth us out of the hands of them that hate us, furely it cannot be a kingdome of peace, but such a Kingdome as is subject to the hatred and mallice of the world. As ye see at this day, that our enemies beare a deadly hatred unto the light, which hath a little shined forth, thankes be to Christ therefore. Noman is any where so hated as a Christian. Both the Pope, and the furious Bishops with their false Apoffles, also the raging Princes, moreover the holy, learned, and wise of the world, all at this day doe most bitterly hate Christians. Neither are they content, that they be killed and flaine, but they would

would have them extinguished and utterly rooted out, that there may be no memorie of them, as they thinke, left among men. And this is the state, these are the badges, and cognisances of Christians. that when Saran by his Ministers persecuteth us, he thinketh quite to root us out. This verse also giveth us to understand, that Christ is our King, that he may fave and deliver us out of the hands of our enemies: which he notably performeth, and shewerh his power in the mideft of the world, in the mideft of the force of flesh and Satan. when as peace and quiernesse is no where left to a Christian, but in Christ alone. This also we must marke, that there is not one but many, which affayle and perfecute Christians ; but yet that we shall not therefore be deftroyed, for almuch as we have one, which is stronger both then the world and the Prince thereof as Iohn faith. Now whereas he promifeth us, we know certainly, that he both will and is able to performe : we shall indeed feele the assault, but he will not fuffer us to be destroyed or overcome, so that we hope and trust In him. It followeth more over: Verfe 72. That he might fhew mercy towards our fathers, and remember his boly covenant. Verje 73. That is, the oath which be [weare to our father Abraham that be would givens. He will deliver us not only from all evillboth of body and especially of soule, but also from our enemies, Satan, and men, and as a Christian must be as it were overwhelmed with all evills toge. ther, so also he shall be againe wholly delivered from all evills. And he sheweth that this grace and bleffing was promised to their fathers. Such is the manner of the Apostles also, that they oftentimes have recourse to the old Teftam ent, as I have said before, that God spake and promised by the mouth of the Prophets, &c. even as Zacharias doth in this place. Some man may now fay: They are dead, how therefore will he shew mercy unto them? Againe, what need is there to rehearle, that he would flew mercy to the fathers, when as it is declared in the Prophets? But this is therefore done, that the truth of God may be shewed forth, and may be also approved unto us, that we should not be ignorant, that those things are not due to our metits. In the first booke of Mofes is mentioned, Gen. 22 18. how God promised to Abraham, that in his feed all the nations of the earth thould be bleffed. That is, that by Christ should come peace, grace, and bleffing to all nations. Which promife was deferred for long a time, that it appeared, that it was in vaine and aboliffed. So unwife, as it feemeth to the world, doth God fhew himselfe in his matters, as though all things went backward. Notwithstanding howfoever it was delayed and feemed, yet it is fulfilled and performed

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med whatfoever was promifed to Abraham, and God hath not only delivered him from his enemies, but hath bestowed upon him all good things, ye hath given himfelfe unto him, and all that he hath. And all this is therefore done, for that (as Zacharias here faith) this mercy and goodnesse was before promised and confirmed by an oath unso them, which are long fince dead, when as we yet were not. He is mercifull therefore and favourable, not because of our merrits, as though he did owe it unto our righteousnesse. but of his only grace, favour, and mercy. These are horrible thundrings against out merrits and workes, that we cannot glory, that we have delivered our selves from sinnes, or that we have deferved his goodnesse, and the preaching of the Gospell. No, it is not Here is no place for boaffing ; but this text faith, that thou, O Lord, didft promise cermine thousands of yeares before I was borne, that thou wouldest doeit. Who did then desire him, that he would give us those things, when he had determined with himselfe to give them? And upon this promife the Prophets are bold and doe hay themselves, for by it we attaine unto true goodneffe, that the mouth of every one may be stopped, that he that will glory, may glory in the Lord. For thus the Lord may fay; that thou live ft in my kingdome, that thou enjoyest my goodnesse and grace, it is not to be imputed to thee, but unto me : I promifed, and determi. ned with myselfe to fulfill my promises, thou being ignorant thereof. And here the mouth of every one is stopped. So at this day al-To none of us, unto whom thankes be to God, the Guspel hath shined, canglory that we obtained it by our owne meanes, labour, endeavour, or good conversation. For those which are counted the best workes, and the most excellent studies are disallowed and overthrown, as to celebrate maffe, to joyne himselfe to this or that hypocriticall fect, which they call an order, &c. Thefe the Gospel condemneth and rejedeth, and how can l'arraine to the Gospel by that which it reiesteth? Wherefore this standeth fure and certaine, that all that we have, is of the meer grace and goodnes of God, so that with this honour & praise we may confesse, that we have deserved far otherwise, namely hell fire, if besides this he bestoweth any thing upon us, it is the gift of his grace and goodnesse. And this is that which Zacharias faith, that is, was foretold by the Prophets, and both promised and confirmed by an oath to the Fathers, that he would performe unto us the covenant made to Abraham. Thus he faith to Abraham, Gen. 22. 16. By my felfe have I fworne, fatth the Lord, that in bleffing, I will bleffe thee. And in thy feed, Go,

Which words the Prophets deligently held, marked, I handled, and alwayes trufted unto them, for that he doth here folemaly fweare. that he might wholly affureus, that he would poure forth his bleffing upon us. And now the time is present, the houre is come, where in he hath fworne, that falvation should come unto us, as it is declared. Mark. 16. Goe yee into all the world and preach the Gufpell to every creature: bethat [ball beleeve and be baptized, Shall be faved : but be that will not believe Shall be damned. Men furely have not merrited it, no not Abrabam himselfe who was not made partaker of the promise, seeing that he dyed long before the fulfilling thereof. In Spirit, in deed, and faith he was partaker of it, but he lived not fo long, till the Golpell was revealed, to the whole world. The promile therefore was made unto him, although, as I have faid, he looked not for the fulfilling thereof in this life. That is, his life was not prolonged untill the preaching of the Gospel in the whole world, although in faith he obtained the Gospel for himselfe, Wherforeit cannot be faid, that that promife was due to his merrits, otherwife he must have lived in the earth untill the fulfilling thereof, and a due price or reward must have been paid unto him. But now the performing of the promife was after his death, fo that every one must needs confesse, that that promise was not made to Abraham because of his merrits. Againe it cannot be said, that the Gentiles which enjoy this promife, have obtained it by their merrits, which then were not. God promiseth to the fathers and performeth not, he performeth to the Gentiles, to whom notwithfranding no promife was made, who all at that time were not. God will alwayes regaine to himselfe his honour, and be the same God, although the wicked world cannot be so perswaded. He chaftneth, reproveth, rebuketh. provoketh, stirreth, allureth, doth whatfoever is to be done, but the worldlings rob him of his honour, and attribute it to themselves. that is, they will not acknowledge, that what foever they possesse or have, it commeth unto them by the only grace of God- When therefore we glory of fuch good things, and acknowledge not God to be the author and giver of them, we make our felves as God, and him as our servant. So he is dishonoured, and the honour attributed unto us. But albeit we make marchandize of his honour, yet he hath affirmed in the Scriptures, that he will keepe his honour and glory only to himselfe, that so he may be acknowledged to give all things of his meere and only grace. These things he that beleeveth, doth also receive them . he that doth not beleeve shall at length receive his due reward. Zacharias faith moreover. Ver/2

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Verse 74. That we being delivered out of the hands of our enemies. m ght fer ve bim without feare. Verfe 75. All the dayes of our life in bolineffe and rig breousneffe beforehim. He hath defined the nature and property of this Kingdome : that is, the covenant made with Abraham, that in his feed all the nations of the earth thould be bleffed. &c. Which words of bleffing, thus faith he, I will interpret unto you, that being delivered out of the hands of our enemies, we may ferve him without feare all our life long in holinesse and righteous. nes before him. Which to the world and our flesh savoureth not well. For the world thus murmureth here: I had thought that he would have given us some precious thing, as a purse well stuffed with mo. mey, a rich wife, fair e and beautifull children, goodly houses, and whatfoever the world is delighted in. But now I perceive it to be otherwise, I heare that we must without feare serve him in holines and righteoufnesse, and so please him. Wherefore it shall be meet that we apply hereunto spirituall eyes and eares, that we may more rightly consider and understand the wordes. Whereas he saith, that he will deliver us from all our enemies, it is againe thus to be understood, that this kingdom is placed in the midest of enemies and norwithstanding that it is not therefore destroyed, but that alwayes all the enemies and adversaries thereof are overcome. We must understand also that the deliverance from our enemies tendeth hereunto. that we should alwayes obey him that delivereth us, without any feare. And this is a Christian thing, and an amiable kingdom, that a Christian shall leade his life without feare. Howbeit God hath beflowed this upon us, that we should hereafter serve him alone. The words without feare, include in them, that we shall quietly enjoy the good things of this present world, and of the world to come. For a Christian is sure and certaine of the forgivenesse of his sinnes, although he as yet feeleth them, as we have faid a little before. He is certaine that death hath no power in him: that Satan doth not overcome him ; that the world cannot prevaile against him. Such a heart is without all perill and feare, and plainly free from them. Which doe not thou fo understand, as though we doe not feele finne at all, butthat we are greatly grieved when finnes trouble us, when the image or fight of death recrifieth us, when as being reproached and flandered of the world, we fland as destitute, and have none in this earth, to whom we may turne us or refort for succour, but God alone. These things indeed are felt, but they doe not prevaile nor overcome us: for the heart notwithstanding remaineth safe and quier in God. So povertie also is felt, when thou are pinched with

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hunger, and hast not where-withall to fill thy belly, to maintaine thy wife and bring up thy children, nor any certaine place where to dwell and abide, but all these things shall not hurt thee: thou must ask of God whatfoever thou needest, and serve him without feare. 28 our present text declareth. But herein wee doe for the most pare behave our selves not as Christians, wee judge after our owne affection and fense, according as the world doth blame us, or report evil of us, Alfo when our fields have no corne, no mony is in our purfe, we think our felves utterly destitute and forsaken. But a true Chri. sian with thut eyes and cares faith with Paul speaking to the Galathians, Gal 2 & 6. O flesh, sin, death, ye are dead unto me : and I againe am dead unto you, that Christ may live in me. The world is crucified unto me, and I unto the world. That is, the world hath no care or regard of me, and my preaching and life is mocked and scorned of it. But with the same measure that thou measurest unto me, I will measure to thee againe: if thou despisest me, Jalso will delpise thee: if thou makest no account of me, I againe will make small account of thee. What care I, if the world hate me, when as I displease not him that dweleth in heaven? If this hatred continue even daily, if finne rage, and the world talke and prate many things, what then? Let it doe so untill it be weary, I will passe over these things as if I heard them not. This is indeed to forfake the world, and to die unto it, to live without feare, to be occupied about no other thing, but that which is according to Gods will, to speake nothing at all but that which shall please him, and which I shall know to be agreeable to his word: that I may live fo, and doe those workes, Which I know certainly are exceptable before him, that in my whole life whatfoever I doe either outwardly, or inwardly, I may be certaine that I feeke his glorie, and endeavour to fulfill his will. So I am separated from the world and notwithstanding do still live in the world, No man is leffe in the world then a fincere Christian: and againe, no man is more occupied and hath to doe with the world then an entire Christian. That is, the world doth more intentively look unto him, and Saran more often and vehemently affaileth him, then him that is ignorant of Christ, of grace, and of faith, Christ and Paul had experience hereof: they had combats and conflicts with the world: they were troubled and molested, yearhe whole world was against them. Againe, a true Christian Is not in the world, albeit the world rage and free cruelly against him: for he alwayes trusteth in God, and saich : Lord, I am thine, thou shale deale well with me, grant theu that my matters may goe forward according

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cording to thy will, only be thou on my fide, and I shall be in fafety. All the dayes of our life. All our life long, that is continually, without cealing. In holineffe and righteoufneffe before him. Here St. Luke devideth righteousnesse and holinesse into two forts : of which one is acceptable before God: the other before him is of no value: whereby we have to understand, that both the righteousnesse and holinesse of God are in no estimation before the world, even as the world is wont nothing to effect God, and againe Godlittle to esteeme the world. For that which God callerh just, the world calleth unjust: and that which it calleth right, God calleth crookeds and so these two Champions are continually at variance between themselves. That which God calleth holy, seemeth to the world divellish and unrightcous. VVherefore he comforteth us here, declaring that there be two forts of righteousnesse and holinesse: One. which we ought to observe deligently : Another which we ought to Hetherto it hath been the chiefe holinesse and righteousmesse of all, which could be invented, to runne into Monasteries, to put on monkish apparrell, tobe shaven, to weare a hempen girdle, to give himselfe to fasting and prayer, to be cloathed with hair cloth. to lye in woollin garments , to observe an austere manner of living . and in a fum, to take upon him monkish holinesse and religion. And zhus sticking in a colourable shew of good workes, we knew none other but that we were holy from top to toe: having regard only to workes and the body, and not to the heart, where we were full of hatred, feare and incredulitie, troubled with an evill conscience, knowing almost nothing rightly of God. Then the world cryed openly : O that holy man : Oholy and chaft woman, which have included themselves within the walls of Monasteries, which day and night kneeling upon their knees fay many rofaries, as they call them. O, what holinesse is there, where even God himselfe dwelleth, where the holy Ghost the comforter abideth present? These things the worldboafteth of, and greatly esteemeth. But beside these they doe not marke, how they pray with no earnestnes of heart, how they teach and instruct no man, how they give nothing to any, but catch unto themselves both the blood and sweat of the poore, and leave true sincere workes undone. This righteousnesse and holinesse the world extolleth, which notwithstanding stinketh and is wholly uncleane before God, or which he will have even to be unknowne unto us, yet the world refuseth to admit any other. But there is another manner of righteousnesse then this whereof God esteemeth and accepteth, which also we must consider, now it is of this fort : It consisteth not in

in a gray garment, not in a black or white coule, but in a pure confcience. To wit, when I believe, that Christ is my salvation, and that my workes can prevaile nothing hereur to but that he doth all things which God hath regard unto. Then I fay no more : a gray garment is holy, a red garment is prophane, for asmuch as I know, that not in a gray or any other garment, but in Christ all things confitt. For no man can attaine to this, that a gray garment may c'enfe his heart from filth, or that a Monasterie may purifie it : for it is necessary that God only purifie the heart by faith, and the holy Ghoft, as Peter wirneffeth Ad. is. When the heart is now pure, the house is unto it as the field, and the field as the house : The market is as much esteemed of it as the Monaiterie, and contrariwise. Neither remainerh there unto me any worke, place, or garment, which I count prophane : for all things are alike unto me, after that holineffe hath fully possessed my heart. That even God faith unto me: Thou are Godly, I am thy failter, thou are my sonne. And herein we ought to perfift, that we be holy, and without feire doe obey and ferve him. Here the titles and badges of a Christian are feene, and this is his cognifance, to wit, that being holy, he is the Minister of God without feare. But what sinner is there which dareth challenge to himselfe this title? Let one come forth, which dareth avouch himselfe to be godly, righteous, holy, and the servant of God, destitute of no good things either of mind or body Now he that cannot glory of these things, is not a Christian. For of thefe things must a sincere Christian be partaker. But what letteth that ope dareth not challenge to himselfe this title ? Even a timorous conscience : for we alwayes feele finne, and our life is ever fraile. I fee nothing but an honest life, although God require this also of us yet he will not be content therewith, but there is need that there be yet a certaine higher thing, that I dare be bold to fay : Lord God maker of the whole world, I am certaine that I am holy before thee, and am thy fervant, not for mine own fake, who doe as yet feele finnes in my felf, but through Christ, who hath taken away my sinne, and made satisfaction for me. These things surely I ought to glory of, if I be a true Christian But this seemeth difficult and hard: Ged admitteth no fin. my fearefull and weake confeience is against me. How am I his servant, when as notwithstanding I fiele in my selfe, that I serve the divelland doe not know that I am holy? I speake not here of the common fort of Christians, such as I, and such like are : but of sincere Christians, which have a good conscience, and in whose heart the spirit of God abideth, whose conscience albeir be fraile and weake, and they feele their sinnes, yet they are inforced to fay : How loever finne is, yet I know no fin by my felfe, neither am I subject to death and hell, and for this cause they frive, and at the last overcome, that therefore they would even dye in har confidence. But I finde it farre otherwife, if I fer my life before my fight

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fight. Here life and the word must be separated farre assunder. If thou wilt consider life, I will fet also before thee the lives of St. Peter, Paul, or Joba, thou shalt find even them nor to have lived without sinne. When thou defireft to be holy before God, truft not to thy life, unleffe thou wilt perith for eyer. For thou must trust to only mercie and grace, and not to life or workes, otherwise thy case will be very ill. Wherefore our heart muft be so affected that it fay: Lord, if thou shouldest call me to an account, I should not be able either by life or workes to fland in thy fight, no although I were even Iohn the Baptift. Nevertheleffe therefore I glory that I am godly, and thy fervant, for that thou doest give unto me continually, and also for that, as thou hast promifed to Abrabam, thou doeft for thy Christs fake, youch fafe to shew thy mercy unto me; if so be that I of my selfe be not godly and righteous, yee he is godly and righteous for me; if I be prophane, he is holy ; if I be not the lervant of God, he is the servant of God; if I be not without feare and carefulnesse, yet he is void of all feare and carefulnesse : that fo I may as it were transferre my felfe from my felf, and peirfe into him, and glory, that in Christ and by Christ I am good. Thus he will have us to glo: y, that we are Godly and holy, but not by our own merrit, for we must glorie of our selves, as of most desperate wretches. Add that this may be plain, mark our life, confider our good conversation, and manners, weigh how foolishly men apply themselves to the Gospel, that I am almost in doubt, whether I should preach any more or no. For as foon as thefe things are taught in a fermon, that falvation confifteth not in our works or life, but in the gifts of God, every one is flow to do good, no man will live an honest life, and be any more obedient, they falfely affirm every where, that good works are inhibited. Neverthelesse God requireth of us, that we lead an honeft life outwardly, and he that doth not fo thall at length find his due punishment. Now if it happen that we live godlily and honeftly outwardly, Saran by and by frameth his wickednes, Neither do I know at this day how to order my felf in this matter, not because of my own person, but because of life. For if we preach of an ho. nest and godly life, the world by and by furiously attempteth without judgment, to build ladders to heaven; which God neither can, neither will by any means suffer; againe, a dishanest and ignominious life doth not become Christians, neither doth a delicate life become them. What therefore must we then do?they which have respect only to an honest and fair life, it were better for them to be adulterers & adultereffes, & altogether to wallow in the myre. And yet notwithstanding God will not have us to lead our life filthily& dinoneftly. For neither can he fuffer that, adjudg. ing thee even unto hel therfore, if thou fo do. And if thou lead an honeft life, thou wile flick in it, and arrogate unto thy felf, which againe he cannot fuffer. Thou must therefore so provide that thou remaine in the middle

middle path, declining neither to the right hand, nor to the left, and that thou lead a quiet, faire, and amiable life in the fight of the world; which also may be acceptable before God, and yes that thou doe not therefore so greatly esteeme it, nor count so of it, as though thou doest merrit any thing of God thereby. Thus a Christian continueth the holy fervant of God without feare, not by his good workes and holy life, but by the grace of Christ. But he that affirmeth that he is holy by his works, is blasphemous against God, robbeth God of his honour, and denieth Christ, for whom it were better, that he were ten times an homicide, or an adulterer, then that he should thereby affirme himselfe to be a Christian, yea godly and holysfor he doth plainly dishonor Christ. and it is as much as to affirm that there is no Christ: for he is therefore called Christ, for that he is our grace, mercy, redemption, and holines If I should not attribute to the divine mercy, that God himselfe doth save me, what should this be else, but to fay, that he is neither holy nor bleffed? Wherefore if I be a Christian, I must confesse, that I am holy and a Christian for this cause, for that Christ himselfe is holy. And albeit my conscience doth reprove me of sin, yet I must still persever in this, that his holines is greater then my fins. Thus I must live honestly outwardly but inwardly rest and trust in him alone. It followeth moreover how Zacharias turneth his speech to the child, and faith: Verfe. 76. And thou childshalt be called the Prophet of the most High for thou shalt goe before the face of the Lord to prepare his wayes. This shall be thy office: Thou shalt be the first, and shalt first begin that is, thou shalt be the Prophet of the most High: But what manner of prophecie shal that be how shal it be done: After this fort: Thou shalt be the forerunner of the Lord, and shall prepare his wayes. When a ny Prince commeth, certain go before him, to prepare way and place for him, and fay: give place, depart out of the waye John doing the like, runneth before and cryeth unto the people:go afide. turne out of the way, give place, the Lord himselfe commeth. Such a fervant is John whom the Lord by and by followeth. Such things no Propher at any time hath spoken, but they have prophesied of these things, that a Prophet should sometime come, which should erect a kingdome that should continue for ever, &c. But all dyed, not one remained, which did behold this being alive. But this Prophet doth live even at that time, when the Lord himselfe commeth, and by and by followeth him. For the Gospel was begun to be preached, Baptisme was begun to be ministred, by the comming and ministrie of John, who ceasing, Christ began, both almost in the same yeare. New what shall be his offer ? This truly, to prepare a way for the Lord. Which preparation is nothing else, but to bring people to the Lord the Saviour. Christ is the grace, gift, King and horne of ur salvation. This Lord and King no men receiveth, unlesse he be first humbles

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humbled, that he thinke nothing of himselfe. For he cannot otherwise attaine unto Christ, neither can stand together, to receive the grace of God by gift, and also to merrit the same. Iohn therefore in this part teacheth men nothing elfe, but they are finners and altogether nothing, He now which acknowledgeth himselfe, and feeleth himselfe a finner before, yea, and to be nothing, well understandeth the voice of Ichn, which is, prepare yee a way of the Lord : Give place to him : He is at hand that followeth me, who is greater then I, him ye shall heare, him ye shall obey. The other office of John which followeth, is, that he bringeth men to the knowledge of salvation, and sheweth with his finger that pascall Lambe, that taketh away our finnes, that he may faften them to the croffe with himselfe and abolish them. Whereof Zacharias now goeth on to speake. Verfe 77. To give knowledge of falvation unto bis people, by the remission of their sinnes. That is, thou shalt begin the office and minister the word, whereby is taught and learned how one is faved. Which falvation or bleffedne fle confifteth in this, not how we may be famous through great aboundance of riches, glorie, and power in earth, as the lewes have hitherto understood it : but that wee may obtaine remission of sinnes, and be made partakers of the grace of God. Now where remission of tinnes is, there is no merrit, no reward or satisfaction, otherwise it could not be called remission of sinnes. So that this knowledge is, to understand, how God forgiveth us our fins without workes and merrits, and faveth us by mere grace and mercy, as it followeth: Verse 78. Through the tender mercy of our God, wherby the day foring from the bigb bath vifited us. Here it appeareth that they which teach and observe lawes, workes, and merries, doe strive both against the mercy of God and knowledge of salvation. For he saith not that forgiveneffe of finneshath come by the prayers and workes of the fathers, or of any of the Saints, but through the bostomeleffe mercie of God, which Luke calleth the tender mercie, and such mercie as commeth from the most inward affection and bowells. Notwithstanding this forgivenesse of sinne, which commeth unto us by mercie, is not without merrit, although it commeth to paffe without our merrit : but a Mediator commeth between, who hath in our ftead deserved it for us, which is Christ our Lord. For God would that fatisfaction should be made unto him for our finnes, and that his honour and law should be performed, here we were able to doe nothing. But Christ alone both was able, and fatisfied for us who of the infinite mercy of the father, was fent for the fame cause, and that to us, that be might dispatch it. Therefore he faith, Through which infinite and bottomeleffe mercy the day fpring from on high hath vifited us. Without all doubt it was no metrit, but only unmeasureable mercie, that Christ came to us, and merrited and obtained for us such remission of sinnes unto eternal fal-

vation. Now he calleth him, the day spring from on bigh, which fignifieth unto us his divinicie. And this is his meaning : on high, that is, above all creatures, where nothing is higher, but height alone, there is Christ in his divinitie, as the morning or day spring. For he proce edeth from the father, as the beames coe from the lunne, whereof we have elsewhere spoken at large. Verse 79. To oivelight to them that sit in dacknesse, and in the shaddow of death, and to guide our seet in the way of peace. Many of the fathers understood this of Lymbus, as they call it: but Luke agreeth here with the faying of Efay, where he faith : The People that walked in darkeneffe, bave feene a great light, oc. His meaning therefore is this: Christ therefore came, that he might be the light of the world, and by the Gospell might inlighten mens hearts, and allure them to himselfe, which were held captive under Satan in the blindnesse and darknesse of incredulitie, that so he might guide our feet in the way of peace, that is, he might governe our conscience well. quietly and cheerfully in the kingdome of grace, that we may be afraid neither of Saran, neither of finne, death, hell, nor of any advertitie, who heretofore have refted, part of us in filthy vices, part in good workes, notwithstanding we could on neither side en joy any quiernes or peace, but were compelled to dispaire under Satan; and the feare of death, neither did we know how to find that way which leadeth unot reace, according to the laying of the fourteenth Pfalme : The way of peace have they not knowne: Gr. Thus yee have heard how Zacharias doth in most goodly an fit words most lively paint out the Gospell and kingdome of Christ, with all the fruits, colours and conditions thereof, that it is a word and kingdome of grace, of forgivenesse of sinnes, also a kingdome of peace, joy, quietnelle, salvation and all goodnesse. God grant that we may throughly know and feele the fame. A Sermon of Dr. Martin Luther of the ABeditaiton of Chail

First, some doethinke upon the Passion of Christ, that they are incensed with anger against the lewes, and doe envie against wretched Iudas in songs and reproachfull words: and thus they are content, and thinke this to be sufficient, even as they are wont in lamenting the case of other, to take pittie on them, and to accuse and condemne their adversaries. But that cannot be called a remembring of the passion of Christ, but rather of Iudas and Iudas his wickednesse. Secondly, some have noted in their minds divers commodities, and stuites proceeding of the meditation of Christs passion, that saying which is ascribed to Albertus being commonly in their remembrance, that it is better to thinke upon the passion of Christ superficially or once, then if one should fast the space of a whole yeare, and dayly in praying goe over the whole Piaster, &c. That they follow hitherto, being blind and justly stumbling, contrary to the true fruit of the Lords passion, Moreo-

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ver they seeke their own things therein, and therefore they bring with them images, books, letters and crosses. Some also goe so far, that they thinke they shall make themselves safe from waters, terrors, fire, and from all danger, as though the Lords suffering should be without suffering in them, contrary to the qualitie and nature thereof.

Thirdly, some have compassion of Christ, lamenting and weeping for him as being an innocent man, like unto the woman which followed Christ from Ierusalem, who were reprehended and admonished of him. that they should weep for themselves and for their children. Fourthly, fome lo call to mind the passion of the Lord, and so consider Christ, that inwardly they are fore afraid, yearheir reason also or under franding Is turned into a certain aftoniednesse or bashfullnes. Which feare not. withstanding ought to proceed from hence especially, in that we should be put in mind therby of the wrath and immutable severitie of God prepared for fins and finners, forafmuch as he would not grant to his only begotten and beloved fon that finners thould be abfolved and pardoned, unlesse he did make so great a satisfaction for them, as he speaketh by Esay chap. 53.8. For the transgression of my people have I smitten bim. What shall come unto the sinner, when a son so excedingly beloved is Imitten ? It must needs be that there is an unspeakeable and a most serious and earnest matter, where so great and excellent a person doth descend to doe good unto him, and suffereth and dyeth for him. 5.ly, refolve deeply in thy mind, and doubt not a whit, that thou art he which fo tormented Chrift forasmuch as thy fins were most certainly the cause thereof. Thus S. Peter in the 2. of the Alls, did ftrike and terrific the Temes as it were with a certainelightning, when as he faid unto them generally, whom you have crucified, so that the very same day three thoufand men were greatly terrified, and being pricked in their hearts faid unto the Apostles: Men and brethren what shall we doe ? Wherefore when thou considerest that his hands were peirced with nayles, thinke that it was thy work: when thou remembrest his crown of thornes, perswade thy felfthat it was thy wicked cogitations, which caused it, &c. 6.ly. Think with thy felf, that wherasone thorn pricked Christ, thou oughtest worthily to be pricked with an hundred thousand thorns, &that without intermiffion, yea & much more grievously: & that whereas one naile peirred the hands and feet of Christithou oughtest to be grieved and molefled with many more and far more sharp nailes continually, even as it shall come at the last unto those, in whom the passion of Ch rist hath not been effectuall but fruftrate, For Christ who is the truth it felfe, will Iye to no man, will delude no man, and that which he attempteth must needs be a matter of exceeding great importance and wonderfull high. 7ly. Such feare Bernard had conceived hereof when he faid: I did play

abroad in the street, and in the Kings privic chamber sentence of death

was given upon me. The Kings only begotten son hearing this, laid of his diadem and came forth, clo hed in fackcloth, his head sprinkled with ashes, and bare foot, weeping and crying out that his servant was condemned to death. I beholding him suddainly comming forth, am amazed at the strangenesse thereof, I aske and hearken after the cause, What fhall I doe? thall I play still and delude his teares? Alas (faith he) it is no time now to play it is no time to be fecure when fo weightie a matter is in hand. So he bad the women that they flould not weep for him, but for themselves and for their children, and he adjoyneth the cause: For if they doe thefe things to a green tree, what shall be done to the dry? asif he faid: learne what ye obtaine by my paffi in, and how feever things fall out, yet this is true and known among you, that the whelp is sometime fmitten, that the banddogge or mastive may be terrified. So also the Prophet hath Spoken: All kindreds of the earth shall waile before him. He faid not, they shall bewaile him, but, they shall maile before him. Moreover they were fore afraid, of whom it is before spoken so that they faid unto the Apostles Acts 2. Men and brethren, what shall we doe? Bly That this affection may be wrought in us, the Lords paffion is very di ligently to be considered of and meditated upon, forasimuch as the most certain profit thereof doth much confift herein, that a man may come to the knowledge of himselfe, and tremble and be troubled before himself; whereunto he that doth not come, hath not yet attained unto the due profit of the Lords passion. For the passion of Christ haththis proper and naturall vertue, to make a man like unto him, that even as he was grieyoully tormented both in body and mind for our fins: so we also to imitate him must be afslicted in the knowledge of our fins. Howbeit the matter is not here done in many words, but in deep cogitation and earnest weighing of fins. Take a similitude: as thou hast great cause to feare and tremble, if, when some malefactor is condemned, for that he hath killed the fon of the king or Prince, thou in the mean feafon, finging and playing securely as being innocent, art terribly apprehended & convicted. that thou didft suborn the homicide: So theu oughtest to become much more fearfull when thou dost resolve in thy mind the Passion of Chrift. For al beit the wicked Iewes be now judged of God and dispearsed, yet were they ministers of thy transgression, and thou for a certainty art he which with thy fins haft crucified and flain the fon of God, as it hath bin faid. 9'y. He that feeleth himselfe so hardned and dull, that the possion of Christ doth not terrifie him, neither bring him unto the knowledge of himselfe, is in an ill and lamentable case : for Christs passin n is not ffe Auall in him. But now it is ahard thing for thee to be occupied n these things, and earnestly bent to the meditation of them : wherefore thou fhalt pray God that he will mollifie thy heart, and give thee grace profitablie to medicate upon the passion of Christ, E 4 becaus

because it cannot in any wise be, that the passion of Christ should be inwardly and rightly thought upon and confidered of us, unleffe God inspire it into our hearts. Yea, neither this meditation nor any other doctrine is therefore fet forth unto thee, that thou houldest boldly rufh upon it of thy felfe to fulfill it, but that thou shouldest first aske and defire the grace of God, that thou mayelf fulfill it, not by thine own frength, but by Gods grace. For hereof it commeth, that they of whom it is before spoken, doe not medicate on the passion of Christ, atight, because they de fice not helpe of God thercunto, but rather truft. ing unto their own strength, and following their owne invention, me. ditate upon it altogether after the fashion of men, and after a slender and unfruitfull manner. Tenthly, if one should through the grace of God meditate rightly upon the paffion of Christ, by the space of one day, or of one houre, yea or the fpace of a quarter of an houre, we would faithfully pronounce of him, that he hath done better, then if he had pined himselfe with fasting the space of a whole yeare, or had run over the Plalter every day. For this manner of meditation doth as it were change a man, and almost regenerate him anew like unto baptisme. Then indeed the Lords passion doth his naturall, due and noble effice. it killeth the old Adam, it driveth away all pleafure, joy and confidence, which may be had of creatures, even as Christ was forfaken of all, yea even of his father. Eleventhly, sceing that such a thing is not in our own power, it commeth to paffe that we doe often times aske it, and yet doe not by and by obtaine it, notwithstanding we must not therefore dispaire or cease, For that is sometimes given for which we have not prayed, and that sometimes is not granted for which we have prayed, even as it is the pleasure of God, and as he knoweth to be best for us, for God will have this gift to be free and without constraint. Twelfthly, when as a man thus knowing his finne doth wholly tremble in himfelfe. he must especially endeavour, that sinnes doe not still remaine in his conscience, otherwise meere disparation will come thereupon, but he must shake them of and cast them upon Christ, and so unburthen his conscience. Therefore see againe and againe that thou doe not that which perversemen doe, which within the fecrets of their heart doe vex and disquiet themselves because of their finnes, and ftrive with thems that by good works or fatisfactions, by farre going on prigrimage, or elfe by pardons they may become fafe, and may be made free from finnes, wiftch cannot be . And (alas) fuch a falle confidence in latisfactions and pardons hath prevailed very farre. Morcover, then thou doft cast thy sinnes from thee upon Christ, when thou firmly beleevest that he suffered and was wounded for thy sinnes, and that he hath payed the full ransome and fatisfaction for them, as E fairs faith chap 5 3. The Lord bath thrown upon him all our finges. And St. Peter faith; who bis

eren felfe bare our finnes in his body on the tree. I Pet. 2, 24. St Paul faith : He bath made bim to be finne for us, which knew no finne, that we Should be made the righteoufnesse of God in him. In these and such like authorities thou must repose thy hope with all boldnesse, and that so much the more, as thy conscience doth more grievously vex and trouble thee. But if thou shalt not doe this, but presumest that thou shalt bee quiet by thy contrition and fatisfaction, then thou shalt never come unto quierneffe, but at the last shalt fall even into desparation For our fins kept and medled within our conscience, and set before the eyes of our heart, are farre stronger then we, and doe live immortally. But when as we see them laid upon Christ, and to be victoriously conquered of himby his refurrection, and doe confidently beleeve this, then they are dead and brought unto nothing. And yet being laid upon Christ. they must not remaine so: for they are swallowed up in the tryumph of his refurrection. So faith St. Paul: Christ was delivered to death for our finnes, and is rifen againe for our justification, That is, he hathraken upon him our finnes in his passion, and hath thereby payed theransome for them, but by his resurrection he justifieth us, and makethus free from all finne, if fo be that we doe beleeve this. If thou canft not attaine unto this faith, thou must as it is a little before faid, refortunto God by prayer, for asmuch as this gift is in the hand of God only. who bestoweth it when and upon whom it pleaseth him. Thou mayest alfo ftirre up thy felfe hereunto : first, not now confidering the passion of Christ outwardly, (for that hath now fulfilled his function and hath terrified thee our rather by peircing inwardly & coremplating his most loving heart, with how great love towards thee it is replenished, which brought him hereunto, that he did beare thy conscience together with thy finnes with fo great and painefull difficultie. So thy heart shall wax fweet towards him, and the strength and boldnesse of thy faith shall be increased. Then having entred unto the heart of Christ, ascend higher even unto the heart of God, and consider that the love of Christ could not have been shewed unto thee, except the will of God by his eternall love had so appointed, whereunto Christ by his love toward thee did obey. There thou shalt find a divine heart, a good heart, a fatherly heart, and (as Christ faith) thou shalt be drawne unto the father by Chrift. There thou fult understand this faying of Chrift : So God toved the world that he gave his only begotten Sonne, that who foever beleeweth in him, should not perrish, but have everlasting life. For this is to know God aright, when he is understood of us, not under the name of power or wisedome (which is a terror unto us) but under the name of goodnesse and love. Then faith and confidence may stand constantly. and man himselfe is as it were regenerate a new in God. When thy heart is thus established in Christ, so that thou art now become an enemic

mie of fin, & that by love and not through fear of punishment, then after ward the passion of Christ ought to be an example unto thee in thy whole life, and is now to be considered of in thy mind after a farre other manner then before. For hitherto we have considered it as an outward thing which should work in us, but now we will weigh it so, that fome thing is to be done of us also. For examples sake: when griefe or infirmitie doth molest thee, think how light these are being compared to the crown of thornes and the nailes of Christ. When thou must either doe or leave of that which is grievous unto thee to doe or leave of shink how Christ was taken and bound, and ledup and down. When pride tempteth thee, confider with thy felfe how thy Lord was mocked, andreputed among theeves. When luft and pleasure prick thee, thinke with how great sharpnesse the tender flesh of Christ was torne with whips, and peirced through. When anger, envie, defire of revenge move thee, think with how great teares and cryes Christ did prayeven for his enemies, toward whom he might more jubly have shewed himselfe that p and rigorus. When facheffe or any advertitie what foever either corporall or spiritual troubleth thee, strengthen thy heart and say: well, why should not I also suffer a little forrowfullnesse, when as my Lord did sweat blood in the garden for anguish and heavinesse. Surely he were a fluggish and an ignominious servant, who, his mafter lying at the point of death, would be held from him with a foft and easie bed. Lo, thus a man may find ftrength and remedie in Christ against all crimes andoffences. This is truly indeed to meditate upon the possion of Christ: these are the fruites of the Lords passion, in which he that Joth after this fore exercise himselfe, doth surely without comparison better then if he heard all passions or all superstitious Masses. Such also are called true Christians, which doe so represent the life and name of Christ in their life, as S. Paul faith: Gal. 5. 24. They that are Chrifts, have crucified the All with the affections and lusts with Christ. For the passion of Christ is not to be handled in words and outward thew, but in deed and veritie. So S. Paul admonisheth us: Heb. 12. 2. Confider bim that indured such speaking against of finners, lest reshould be wearied and faint in your minds. And S. Peter faith: For a much then as Christ bath suffered for us in the flesh, arme your selves likewise with the same mind. I Pet. 4. I. But fuch meditation is now grown out of use and begun to wax rare, wherewith notwithstanding the Epistles of Peter and Paul are most aboundantly replenished. 3 Dermon of Dr. Martin Luther, of the fruit and bertue of Chrift bis refurrection.

VVE have heard in the treatise of the Lords passion, that it is not sufficient to know only the bare historie thereof. After the same manner it is not enough here to know, how and when Christ rose again, but both the use and the profit as well of his passion as of his resurrecti-

on must be preached and known, to wit, what Christ obtained for us by them, For where the only deed of the historie is preached, it is a frivebus preaching and without all fruit, which both Satan and the wicked doe as well know, read, and understand, as we doe. But when as the use of them is preached, and whereunto they profit, that indeed is a fruitful and wholesome Sermon, and full of sweet consolation. Wherefore Christ himselfe hath declared the use and profit of his passion and resurredion, when he thus talked with the women Mat. 28. 7. Be not afraid: Goe and tell my bretbren that they goe into Galile, and there shall they see me. And this is the first word, which they heare of Christ after his resurrection from the dead, whereby he confirmeth all his fayings, also all his benefits shewed unto them before, to wit, that they should come unto us also that should believe in him, and pertain only to the believers, for that here he calleth not only the Apostles his brethren, but also all them which beleeve in him, although they doe not fee him visibly as the Apostles did He doth not defer untill we pray unto him and call upon him, that we may be made his brethren, Let any of us nowcome forth. and boaft of his merrit, or of the ftrength, whereby he is able to merrit any thing. What had the Apostles merrited ? Peter denyed Christ thrice. All the rest of the disciples did flie away from him, they did persevere and fland by him, even as the hare tarrieth with her young ones, he might have called them runaways, and forfakers of their standing in the midest of their conflict, yea traiters and wicked men, rather then brethren. Wherefore of meere grace and mercy this word was brought unto them of the Matrones, which the Apostles themselves did then well perceive. and we also do throughly feele, when we are fer in the midest of fins, and are overcome of damnation. This word therefore is full of all confolation and comfort, that Christ careth for such wretched men as we are. yea and that he doth call us his brethren. If so be that Christ be our brother, furely I would faine know what good things we shall want. As therefore the case standeth among carnall brethren, so doth it stand here. They that are germain brethren by confangunity, do use goods common among themselves, having the same father, the same inheritance, otherwife they were not brethren. So we also possesse common good things with Christ, enjoying the same father, the same inheritance, which inheritance is not diminished to by parting it, as worldly inheritances are, but is alwayes made more abundant : for it is a spirituall inheritance, A corporall inheritance, when it is distributed into divers parts, is made smaller, but in this portion of the spirit, the case is such, that he that hath gotten part thereof hath obtained the whole. What is therefore the inheritance of Christ? In his power are life and death, sinne and grace, and whatsoever is contained in heaven and in earth, his are eternall verity, ftrength, wisedome, righteouf-All power is given unto him, he hath rule over all things

over hunger and thirst, prosperitie and adversitie, &c. he reigneth over all things that can be thought, whether they be in heaven or in earth. spirituall or corporall, and that I may speake at once : all things are in his power, as well eternall things as temporall. Now if I shall cleave unto him by faith, I shall be made partaker of all his good things. and shall not obtaine a part of the inheritance only, but I shall possesse even with him everlasting wisedome, eternall strength, My bellie shall not be grieved with hunger, finnes shall not oppresse me, neither shall I be afraid of the face of death, neither shall I dread the fight of Satan, neither shall I want the plenty of any thing that is good, even as he wanteth it not. Hereby now we may eafily understand the sayings utrered commonly in the Prophets, and especially in the Psalmes, as where David faith, Pfal, 34. The Lyons doe lack and fuffer bunger, but they that feare the Lord shall want no manner of thing that is good : and where he faith in another place : The Lord knoweth the wayes of the righteous, and their inberitance Shall indure for ever. They shall not be confounded in the perrilous time, and in the dayes of dearth they shall have enough. And againe: I have been young and now am old, and yet faw I never therighteous for faken, nor bis feed begging bread. All which things Christ bringeth with him, for that we are, and are called his brethren, not because of any merrit but of meer grace. If we would print these things in our heart, that we might throughly feele them, it should goe well with us, but they goe in at one care and out at another. This is that whereof St. Paul lo greatly glorieth, Rom. 8. As many as are led by the spirit of God, they are the somes of God. For yee have not received the spirit of bondage to feare againe : but yee have recrived the spirit of Adoption, wereby we cry Abba, Father : The same spirit beareth witneffe with our fpirit, that we are the children of God : if we be children, we are also beires, even the beires of God, and heires annexed with Chrift, if so be that we suffer with him, that we may also be glorified with him. Moteover this title ascendeth fo high, that mans mind is not able to comprehend it. For unlesse the spirit the comforter did impart this grace unto us, no man should ever be able to fay, Christ is my brother. For reason cannot be bold to say, albeit one repeat it in words very often, as the new spirits doe. It is a higher thing then that it can be fo fpoken, for except the heart feele it, as it is requifice it should, it shall be nothing but only flatterie. But if thou feele it inwardly in thy heart, it will be so excellent athing unto thee, that thou wilt much rather say nothing of it, then I speake and talke of it, yea by reason of the greatnesseof so good a thing, thou wilt perhaps doubt as yer and be in an uncertaintie whether it be fo or not. They which only ery outthus: Christis my brother; are fanaticall spirits, who vainly pronounce words without any fruit. The case standeth far

otherwise and farre more marvelously with a true Christian, so that he is thereby enforced to be amazed, neither dareth he either fay or confesse any thing sufficiently thereof. Wherfore we must endeavour, that we do nor heare this only with fleshly cares, but that we feele it in our heare. for then we will not be fo rath, but we shall be forthwith carried into an admiration thereof. True and fincere Christians enter into the viewing and feare of themselves, thinking thus. O wretched and defiled creature, which am drowned in finnes, am I now made worthy, that the fonne of God should be my brother? how doe Imiserable wretch attaine to fuch a thing ? Thus he is by and by aftonied, and doth not well understand the thing. But a great studie and endeavour surely is required, that a man may believe this, yea if it were felt, as it ought in ve-Ty deed, a man should forthwith dye thereupon. I For he cannot understand it according to his flesh and blood, and the heart of man in this life is more narrow and straight, then that it is able to comprehend to great things. But in death, when the heart shall be stretched our, then I fay we shall try what we have heard by the word. In the Gospel 20. Christ doth farre more plainly declare unto Mary of Iohn chap. Mag dalen this use and fruit both of his death and also of his resurredion, when he faith: Goe unto my bretbren and tell them: I afcend unto my father and your father, unto my God and your God, this is one of the most comfortable places whereof we may glory and boast. As though Christ should fay : Mary, get thee hence and declare unto my Disciples, which did flie from me, which have throughly deferved punishment and eternall condemnation, that this refurrection of mine is for their good, that is, that I have by my refurrection brought the matter to that paffe, that my father is their father, and my God is their God. They are but a few and very short words indeed but they containe great matter in themnamely, that we have as great hope and confidence reposed in God, as his owne some himselfe. Who can comprehend such exceeding joy-I will not fav, utter it? that a wretched and de filed finner may be bold to call God his father, and his God even as Christ himselfe. The author of the Epistle to the Hebrewes chap. 2. did well remember the words of the Pfalme, and weighed with himselfe how it speaketh of Christ, who, as he faith, is not ashamed to call the beleevers, brethren, saying: I will declare thy name unto my brethren, in the middest of the Church or congregation will I fing praises unto thee. If any worldly Prince or noble man should humble himselfe solow, that he would say to a thiefe or robber, or to one that is infeded with the French Pox : thou are my brother; it would be a certaine notable thing which every one would marvell at. But whereas this King which fitteth in glory at the right hand of his father, faith of some poore man : this is my brother, that no man ar layeth upin the bosome of his breaft, neither doth

doch any man confider of it in his mind, wherein notwithstanding our chiefe comfort and confidence confisteth against sinne, death, the divels, hell, the law, and against all sinister successe of things as well of the body as of the mind. Moreover, for asmuch as we are flesh and blood, and therefore subject to all kinds of adversitie, it followeth, that the case should stand so also with our brother, otherwise he should not be like unto us in all things. Wherefore, that he might be made conformable and like unto us, he tafted and had experience of all things even as wee have, fin only excepted, that he might be our true brother, and exhibit himselfe openly unto us. Which the Epistle to the Hebrewes doth lively let forth, chap. 2. where it saith: For asmuch then as the children are partakers of flesh and blood, be also himselfe I kewise took part with them, that he might destroy through death, him that had the power of death, that is, the devill, and that he might deliver all them, which for feare of death were all their life time subject to bondage. For he tooke not on bim the Angels nature, but he took on him the feed of Abraham. Wherefore in all things it belowed him to be made like unto his brethren, that he might be mercifull, and a faithfull high Priest in things concerning God, that hee might make reconciliation for the fins of the people. For in that he suffered and was tempted, he is able to succour them that are tempted. The profit, use and fruit of the Lords passion and resurrection, S. Paul hath gathered very briefly and as it were into one short sum, when he saith Rom.4. Christ was delivered to death for our fins, and is rifen again for our Justification. Whereof thus much at this time shall suffice 3 Dezmon of Dr. Magtin Luther of the good Shephears. [lobn 10. Verfe I I. to the 16. Iefus faid unto the lewes: I amthat good shep heard, &c: This text is full of confolation, which in a goodly parable fetteth forth Christ our Lord, and teacheth what manner of person he is, what be his workes, and of what affection he is toward men. Mevertheleffe it cannot be understood, that by comparing together light and darkneffe, day and night, that is, a good and evill shepheard, as the Lord also doth in this place. Ye have now often times heard that God hath instituted and ordained in the world two manner of preachings: One is, when the word of God is preached, which faith, Exo. 10. Thou shalt bave none other Gods before me. Alfo: Thou Shalt not kill, Thou Shalt not commit adulterie, thou shalt not fleale, and doth also threaten, that he which doth not keep those precepts shall dye. But that preaching doth justifie no man, For although a man be thereby compelled to flew himfelf godly outwardly before men, notwithstanding inwardly his heart is offended at the law, and had rather there were no law. The other ministry of the word is the Gospel, which sheweth where that is to be received, which the law requireth, it neither urgeth nor threatneth, but allureth men gently, it faith not; doe this or that, but it faith thus

thus : Goe 100, I will shew where thou mayest receive and take, whereal by thou mayeft become righteous : Behold, here is to Iclus Chrift, he will give it thee, Wherefore these two disagree one with another, as much as to receive and give, to exact and reward. And this difference is to be wellunderstood and marked. To hardned and uneractable men. which feele not the Gospel, the law is to be preached, and they are so long to be urged, till they begin to be malified and humbled, and do acknowledge their discase, which when it is done, there is then place to begin to preach the Gospel. These two forts of preachings were instituted and ordained of God, besides these there are other which were not ordained of God, but are traditions invented by men, ordsined of the Pope and his Prelates, wherewith they have perverted the Gospel. These are not worthy to be called either shepheards or hirelings, but they are those which Christ calleth theves, robbers and wolves. For if we will rule and guide men rightly and well sthat must needs be done by the word of God: whereby if it be not done, we furely labour in vaine. Furthermore Christ intreateth here of that second ministrie of the word, and describeth of what fort it is:he maketh himselfe the chiefe, yea the only shep. heard, for that which he doth not feed, doth furely remaine unfed. Yee have heard that our Lord Ielus Christ after his passion and death was raised from the dead, is entred into, and placed in immortallitie, not that he might sit idle in heaven, and rejoyce with himselfe, but that hee might receive a Kingdom, might execute the function of a governour and King, of whom all the Prophets, yea and the whole Scripture doe speake very much. Wherefore he is to be acknowledged to be unto us continually a present governour and ruler, neither must we think that he is idle in heaven, but that he doth from above both fill and governe all things as Paul faith Eph. 4. who hath an especiall care of his kingdom, which is the Christian faith, hereupon it must needs be, that his kingdom do florishamong us here in earth. Of this kingdom we have ellewhere said, that it is so ordained, that we all increase every day & become purer, and that it is not governed at all by any force or power, but by outward preaching alone, that is by the Gospel. And this Gospell commeth not from man, but Iesus Christ himselfe brought it, and after ward put it into the hearts of the Apostles,& their successors, that they might comprehend it, and into their mouths that they might freak and publishir. Hereby is his Kingdom governed, wherein he so reigneth, thee all the power thereof confifteth in the word of God. Now wholoever shall hear and believe this, do pertain to this Kingdom. Moreover this word is afterward made fo effectuall, that it giveth all things which are necessarie to man, and bringeth a certain abundance of all good things which may be had. For it is the power of God which is able to fave every one that beleeveth, as Paul witneffeth Rom, 1. When thou beleevest

belevelt that Christ dyed for thee, to deliver thee from all evill, and fo cleavest unto the word, it is sure and certaine that no creature is able to overthrow thee. For as none is able to overthe ow the word, so none is able to hurt thee, when thou flickest unto it. By the word therefore thou doest overcome finne, death, Satan, hell, and thither thou must refort and flie, where the word is that is to eternal peace, joy, and life, & briefly, thou shalr be made partaker of all such good things as are promiled in the word. Wherefore the government of this kingdome is mervelous: the word is published and preached through the whole world. but the power thereof is very fecret, neither doth any man marke that it is fo effectuall, and that it fo much profiteth them that beleeve! how. beit it muft be felt and tafted in the heart. We therefore of the minifterie are able to perfome no more, then that we are the mouth of our Lord Christ, and the instrument whereby he openly preacheth the word. For he suffereth the word to be published abroad, that every one may heare it. But faith maketh that it is felt inwardly in the heart, yea and it is the fecret work of Christ, when foever any knoweth that it is his duty, and is also willing to doe according to his divine will and good pleasure. But this may be the better perceived, we will now inrreat of our text, wherein Chrift firft faith : I am the good Shepheard. And what is a good shepheard? A good shepheard, saith Christ, giveth his life for his theep. And I leave my life for my theep. Here the Lord declareth what his Kingdome is, bringing a goodly parrable of the theep. Yee know that it is a beaft of all living creatures most foolishand most simple, so that thereupon it is commonly spoken as a proverb, if we have to speake of a simple one : He is a sheep. Neverthelesse it is of that nature more then other living creatures, that it quickly knoweth the voice of his shepheard, neither followeth it any beside his own shepheard, being alwayes of that quallity that it cleaveth to him, and feeketh for helpe of him alone, being not able to helpe it felfe, neither to feed i felfe, neither to heele it felfe, nor keep it felfe from the wolves. but doth wholly confift in the helpe of Another, Christ therefore bringeth the qualifitie and nature of the freep in manner of a parrable, and transformeth himselfe into a shepheard, whereby he doth very well Lew, what his kingdome is, and wherein it confifteth, and his meaning is this: My kingdome is nothing elfe, but that I may feed theep, that is, miferable, needy, and wretched men in the earth, which doe well perceive and feele, that they have no help or counfell any other where, but in me alone. But that we may declare this more plainly, we will add hereunto a place out of Exchiel chap. 34. which speaketh of evill thepheards that doe contrary unto Christ, and faith: Ought not the flocks fuffer themselves to be fed of the shepbeards? Why therefore doe you feed your felges ? Te have eaten the milke of the fleep, ye bave clothed your

felves with the wool, the best fed ye have flaine, but my flock bave ye not fed The weake have ye not strengthened, the fick have ve not healed, the broken have yo noy bound together, the driven away have not brought againe, the lost have ye not fought, but with force and cruelty bave ye ruled them. And now my Sheepe are feartered, for that they are destitute of shephards, yea all the beastes of the fields devoure them, and they are dispersedover all mountaines, and over the whole earth. That which he here faith is well to be marked: his very meaning in this place is, that he will have the weake, fick, broken, abjeds, and loft, to le frengthened, healed, cured, fought, not spoyled and destroyed, These things ye ought to doe, faith he to the shipheards, but ye have done none of them. Wherefore I my felfe (as he afterwards faith) will deale thus with my theep: That which is loft will I facke againe, that which is drig ven away will I bring againe, and to that which is not well will I give a remedy and beale it. Here thou seeft that the Kingdome of Christ is such as hath to doe with those that be weake, diseased and broken, and hath care of them to help them. The preaching whereof indeed is very full of comfort, but this is wanting in us, that we doe not throughly feele our misery and weakenes, which if we feelt, we would forthwith ran unto him, But how did those thepheards behave themselves? They ruled in rigone and ftraightly exacted obedience of the law. Moreover, they added their own traditions, as they doealfo at this day, which if they be not kept, they cry our, and condemn him that transgreffeth them, so that they doe nothing elfe, but urge more and more and command their own inventions. But this is not to reede well or to governe a foule, as Christ faith, who himselfe is not such a thepheard, for by such manner offeeding none is holpen, but the theepe are utterly loft as we shall understand, Now we will handle the place of the Prophet in order. First he faith that the weake theepe are to be ftrengthened, that is, the consciences which are weake in taith, and have a forrowfull spirit, and are of a faint courage, are not to be inforced, that it should be said unto them; This thou must doe, thou must be strong. For if thou be so weake. thou are ordained to evernall punishment: This is not to fliengthen the weak. Thus faith Paul Rom. 14. Him that is weake in the faith receive unto you, and intangle not consciences. And by and by he addeth, Rom. 15: We which are strong ought to beare the infirmities of the weake. Wherefore they are not to be severly compelled, but to be comforted, that although they be weake, they may not therefore despaire, for afterwards they shal become stronger Esaias the Prophet did thus fore spak of Christ chap. 41. A brused reed shall be not breake, and the smooking flax shall be not querch. The brused reed signifierh milerable, weake, and brused conse ences, which are easily so thiken, that they tremble, and lose hope nd trust in God. With these God doth not forthwith deale rigorously

and after a violent manner, but he dealeth gently with them, left hee breake them. Moreover the smeking flix, which doth as yet burnea Ittle, and nouritheth more smoke then fire, are the same consciences, which ought not againe to dispaire, for he will not utterly exstinguish them, but alwayes kindle them, and more and more frengthen them. Which truly to him that knoweth it, is a great comfort, Wherefore he which doth not gently handle weak consciences after this fort, doth not without doubt execute the office of a true shepherd. Afterward the prophet faith: That which was diseased, see ought to have succoured. Who are those diseased ones? They which in their manner of living, and in their outward workes have certaine diseases, and vices. The first pertainer to the conscience when as it is weak: the other to the manners or conditions of life, when as any being carried with a wilfull mind and wayward braine, doth offend here and there, to wir, by wrath and other foolish doings, as even the Apostles fell sometimes grievously. Such as are so vitious in the fight of men, that they are an offence to others, and are judged obstinate and wayward. God will not have to be reie and difpaired of. For his Kingdome is not ordered after such a manner, that the frong and whole only should live therein (which pertaineth to the life to come) but Christ is therefore let in it, that he may have a care of such and helpe them. Wherefore albeit we are fo weake and ficke, notwithstanding we must not so dispaire, that we should say, that we are not in the kingdome of Christ, but the more we feele our discase, so much the more we must come unto him, for he therefore is at hand that he may remedie and heale us. Now if thou be weake and oppressed with faintnesse, feeling great assistion, hereby thou hast gotten a greazer occasion rogoe unto him, and say on this manner : Most sweet Christ, I therefore come unto thee because I am a sinner, that thou mayest helpe and instific me : yeavery necessitie doth compell thechere. unto. For the greater thy difeafe is, so much more needfull is it for thee to be healed. And Christ himselfe requireth the same of us, and doth allure us to come unto him boldly and cheerfully. But others which are not fuch shepheards, doe thinke that they shall make men righteous, if they exact much of them and urge them much, whereby they only make that which is evil worfe as we fee it to be done at this day, wheras it is come to that disorder, that all things are most miserably brought out of course, as in this place the Prophet faith. The broken have yee not bound together. To be broken is, as when ones legge is broken, or a wound some where else given him. That is, when as a Christian is not only weake and diseased, that he stumbleth sometime, but also runneth into so great tentations, that he breaketh some part, and so is brought to that passe, that he fallethand denyeth the Gospell, after the manner of Peter, who did forswear Christ. Now it any should so stamble.

that he should be compelled to goe back, and be utterly cast downe in mind, neverthelesse we must not as yet cast him of, as though he did never any more pertaine to the Kingdom of Christ: for we must leave Christs property to himselfe, that his Kingdome may remaine unto himselfe meere grace and mercy, whose defire is to helpe them only, which are grieved with their calamitie and miserie, and doe greatly defire to be delivered from it. That his kingdome may altogether abound with comfort, and he himselfe be the comfortable and gentle shepheard, which provoketh and allureth every one to come unto hime And all this is done by the Gospel, whereby the weake are to be strengthned, the sick to be healed. For it is such a word as is fit for all distresse of consciences, giving abundant comfort to all, that none dispaire although he be a great finner. Christ therefore alone is the good thepheard, which healeth all forts of diseases, and helpeth them that are fallen: which he that doth not, is not a shepheard. The Prophet thus goeth forward : That which was driven away, yee have not brought as gaine. What is that that is driven away? The dispised soule, which is for fcorned and contemned, that it is thought to be done in vaine, whata foever Christian doctrine is bestowed upon it. Notwithstanding Christ doth not yet fuffer, that it should be dealt roughly with. His Kingdome is not compassed with so straight bounds, that only the strong, whole and perfect doe flourish therein, for this pertaineth to the heavenly life to come for now in this kingdome only grace & sweetnes mustabound. As God promised to the children of Israel, Exod. 3. that that appointed land of Canaan should flow only with milke and hony, even as Paul E Cor. 13, affirmeth, that upon those members of the body, which we think more unhonest, we put more honesty on. He concludeth : The lost bave yee not fought. That is loft which feemeth to be condemned, of the returne whereof there is scarce any hope. Of which fort in the Gospell were Publicans and harlots, and at this day they, who have not so much as a sparke of godlinesse, but are untractable and unruly. Neither are they notwith flanding to be left, but all meanes are to be affayed that at the last they may be reclaimed and brought againg into the right way. Which St. Paul eftsoones did, as when he delivered two of this fortunto Satan, I Tim I. I bave delivered themunto Satan that they might learne not to blo sphem. And I Cor. 5. I have determined, saith he, to deliver them to Satan for the diffrution of the flift, that the first may be faved in the day of the Lord lefus. Them he cast of as condemned, and yet not with franding did not dispaire of them. Christ therefore is so to be preached, that he rejecteth no man although he be weake, but that he willingly receveth, comforteth and strengthneth every man, so that he alwayes appeareth to be the good shepheard. Hereupon it commeth to palle, that men willingly refort unto him, and that it is not need any more to compell them. The Gospel so allureth, and maketh

them willing, that they come with a certaine love and pleasure, and with all boldnesse, Whereupon a desire and love unto Christ is increased in them, so that they doe any thing willingly, who before were to be urged and compelled. If we be constrained, we doe grudgingly and unwilling. which God plainly abhorreth. But when as I shall perceive that God dealerth followingly & gently with me, my heart is as it were ravilhed, fo that I cannor stay my felfe, but I must even run unto him, leaving all other things, whereupon afterward all pleasure and joy casueth unto me. Now consider how great an evill it is, when one judgeth an other. The Kingdom of Christ, as we have heard, is so ordained, that it healeth and instifieth only fick and miserable consciences, wherefore all they are farre deceived, which have regard only to the strong and whole. It is great therefore and very effectuall knowledge whereby Christ is well knowne. It is grafted in us by nature to be altogether evill and wicked, and yet notwithstanding we would have every one to be honest, we earnestly regard strong Christians, not looking therewithall to the fick and weake, thinking them not to be Christians, if they are not ftrong, and judge others evill, if they be not altogether holy, when as we bur felves in the meane feason exceed the rest in naughtineste. Now the cause hereof is our most corrupt nature., and our blind reason, which will measure the kingdome of God according to her own opinion, whereby it thinketh that those things are uncleane before God, which seeme uncleane unto it selfe, wherefore that opinion must be removed out of our mind. For if thou haft very much regard thereunto, shou shalt at the last come into the mind to think: alas, what shall become of me, if all Christians must be such namely, strong, whole, and Godly? When shall I once attaine so far ? And so thou shalt bring thy Jelfe into such a perplexity, that thou shalt hardly ever attaine unto true comfort and ioy. Thou therefore must be so affected, that thou, Tay : Most gracious Iesu, although I find my selfcaltogether weake, diseased, and in a wretched state, yet I will not therefore cast of all hope, but will flie unto thee that thou mayest succour me, For thou only are the shepheard, and the good shepheard, such a one I am perswaded that thou art, wherefore I will not despaire or be discouraged, although I come unto thee being voyd of workes. We must therefore bestow our dilligence that we may wisely and well know Christ, that in his kingdome only the weake and diseased are conversant, and that it is nothing elfe, but as it @ were an hospitall, wherein only the fick & feeble doe lie, of whom a care must be had. But few men have this knowledge, for this wisdome is exceeding hard to be attained unto, so that it is wanting cven unto them sometime, who have the Gospell and the spirit, neither can any wildome come unto men which is greater then it. Wherefore, albeit men look into the Scripture, which setteth forth the kingdome of Christ.

Christ, affirming itto be most precious, neverthelesse they have not such a care what the words fignifie, neither doe they marke that true wifedome is hiden therein, which excelleth our wisedome by many degrees, For it is not Christian wisedome to have to doe with men which are accounted wife, and skilfull, and to make mention, and talke of them, but to be occupied among the unwife and them that lack understanding, nor that delight and pleasure should be taken thereof, but that they may come from fin and foolishnesse to righteousnesse and sound understanding. Hereof it appeareth that Christian wisedome doth confist in this. not that we look aloft, and confider those things which are high and wife, and behold and fee our felves in them as it were in a glaffe, but that we look to those things that are below, and marke that which is humble and foolish He which knoweth this, let him give thankes unto God. For by this knowledge he becommeth fuch a one as is able to prepare and apply himselfe to everie thing which is in the world. But yee shall find many, yea even among them that preach the Gospell, which are not yet come thus farre. Hitherto we have been fo instructed and accustomed, that none must come unto Christ, before he be altogether cleane, thou must therefore forsake that opinion, that thou mayest attaine to true underfanding, that thou mayest know Christ aright, how he is the true and good shepheard, whereof we have heard sufficient. Now he compareth the good shepheard with the evill, or hireling, and faith : A good shep beard giveth his life for the sheep: but an hireling, and be which is not the spepheard neither the sheep are his own, seeth the wolfe comming, and leaweth the sheep, and the wolfe catcheth and scattereth the steep. So the hireling flyeth because he is an hireling, and careth not for the skeep. It is true indeed that Christ is properly the only shepheard, even as the name of Christ doth belong to him alone, yet he communicateth the same unto us, that we also may be called Christians. So although he be the only thepheard, yet he imparteth the fame name to them that be of the miniftric. After the same manner, Mai. 23. he forbiddeth, that we call no man father upon the earth, for a fmuch as there is one only our father . which is in heaven, notwith standing Paul calleth himself the father of the Corinthians, I Cor. 4. when he faith : In Chriff lefus I bave begotten you through the Gospel. So therefore it seemeth as though God alone would have the name of a father, and in the meane feafon notwithftan. ding he granteth the same name to men, that they also may be fathers, how beit that they have not of themselves but by Christ. Even as we are called Christians, because we have nothing of our selves, but for that all things are given unto us through Christ, Moreover, the bireling, faith Christ, which is not the shepheard, neither the sheep are his own, when bee feetb the wolfe comming, leaveth the sheep and fiveth, orc. This surely is a hard faying: that they which truly preach the Gospel, and strengthen

& heal the sheep, nevertheresse at the last doe suffer the sheep to be caught and torne in peices, and doe then flie away, when the theep have need of greatest helpe. As long as the wolves doe not appeare, they doe their duty carefully and diligently, but as foon as they fee the wolfe breake in, they forthwith leave the sheep. If they then have fed them well, that they be fat, firong and whole, they are the better liked of the wolves, for whom they have fed them. But what is the hidden meaning of this parrable? The meaning of Christ is this: In my kingdom (which confifteth in nothing elfe, but that the weak be ftrengthned, the fick healed, the faint hearted encouraged) the wholly croffe thall not be wanting. For when it is preached, that Christ only, whose filly sheep we are, hath care of us, ftrengthneth, healeth, & helpeth us. & that our own ftrength & our own works are of no importance at al, (wherby al works of the world and the divers forts of worshiping God which it inventeth are utterly dilallowed) the world cannot abide such manner of preaching, so that it is a naturall propertie of the Gospell, to bring the crosse with it as unseparably accompanying it, & he that wil unfainedly professe it I before the world, must needs yeeld himselfe to bear persecution. Forasmuch as the case standeth thus, it is not hard to perceive how great difference there is between the true shepheards and the hirelings. He that is an hireling preacheth the Gospel as long as he is reported among men to be a learned godly & holy man. But when as he is reproved or fer upon as an Heretick and wicked fellow, or moved to make a recantation, then he either recanteth, or taketh himselfe to his feet, leaving the miserable theep alone without a thepheard, then their case becommeth worle then it was before. What doth it then availe the sheep it they were well fed before ? If they were true shepheards, they would spend their life before they would so leave the sheep to the jawes of the wolves, and would be ready alwayes to offer their neck to the Axe for the Gospels sake. They therefore are never good shephcards, which so preach the Gospell, that they may thereby get unto themselves honour, riches, and profit, without all doubt they are hirelings, who feek after their own things even in found doctrine, yea and in the word of God. Wherefore they abide no. longer, then while they may have honour, praise and commoditie thereby, but as foone as the wolfe commeth, goe back, deny the word, and get themselves away, leaving the sheep, which very earnestly seek for gaflure and their shpeheard, who may keep them from the injurie of the wolves, but that good shepheard can no where be found, who flyeth away even at that time, when the theep have most need of a defender and Brengthner. The same shall happen to us in time to come, when wee Then the Preachers will flut shall once beginto betouched indeed. their mouthes, and provide for their fafety by flying, and the sheep shall be mif en: hly dispearsed, so that one shall be carried this way, another that Ways

way: God grant that some of them may stand valiantly in descree of the Gospel, and spend their blood, if the case so require in delivering their sheep. Thus Christ hath painted forth the hirelings in their colours. who thus faith moreover : I am that good shep beard, and know mine, and am knowne of mine. These words doe containe much, I should spend over much time, if I thould handle them severally. He speaketh here of the peculiar duty that belongeth to himtelfe. I know my theep, faith he, and they againe know me. Now the lumme is this: Christ knoweth us to be his theep, and we againe know him to be our thepheard. He knoweth us to be fuch theep as are weake and dife fed, which he doth not cast of, but hath a care of them, and healeth them, although they be so diseased, that all the world thinkerh that they are not his theep, and this indeed is the knowledge of the world. But Christ doth not foknow them, neither dorh he greatly regard what manner of ones they be, but confidereth whether they be theep. They therefore are the true thepheards, who following Christ, doe lo know their theep, that they looke unto the persons, not to the difease. My father knoweth me, faith Christ, but the world knoweth me not. When as therefore the houre shall come, that I shall dye an ignominious death upon the croffe, all with one voice will cry out : was this the sonne of God? he must needs be a condemned man. and given up unto Satan, both in soule and also in body. So the world will consider and know me. But my father will say in this fort: this is my well beloved fonne, my King and Saviour. He beholderh not my affl. ation, my wounds, my croffe and death, but he confidereth my perfon, that is, my very felfe. Wherefore if I were in the middeft of hell, or in the jawes of Satan, yet I should come out againe, for the father will not forfake me Likewife I know my sheep, and they know me. They are cerraine that I am a good shepheard, they know me, therefore they come to me for fuccour, and cleave unto me, neither doth it any thing feare them. that they are subject to manifold infirmities and diseases, they know yery well that I would have fuch manner of theep to refort unto me. Other sheep I have a'(o, which are not of this fold: them a'so must I bring and they shall heare my voice, and there shall be one sheepfold, and one she pheard. Some have so handled this place, that they affirme it shall be fulfilled before the latter day, when Antichrift, Iohn, and Helias shall come. Which is flitly against the truth, and forged of Satan, that men might belove, that the whole world shall at the last become Christian, Which Satan therefore did that he might darken the found doctrine, that we might never rightly understand it. Beware therefore of this delusion. For by and by after the aftention of Christ this was done and fu'filled, and is yet at this day fulfilled. As soone as the Gospel was published, it was preached to the lewes, and this people was the sheepfo'd. Now he faith, that he hath certains other theep also, which are not of this full, which

also he must gather together, whereby he sheweth, that the Gospell must be preached to the Gentales that they also may believe in Christ, that of the Iewes and Gentiles may be made one Church. Which he performed afterward by the Apostles, who preached the Golpel to the Gentiles, and brought them to the faith. So there is now one body, one Church. one faith, one hope, one love, one baptisme, and so of the like, which continueth at this day, and thall so continue even to the end of the world. Wherefore doe not fo understand it as though all men shal believe in Chritt, for the croffe must alwayes, be borne of us, for as much as the greatest part is alwayes of that faction, which persecuteth Christians. The Gospell also must be continually preached, that always some may be brought to Christianity. And thus much for a compendious exposition of this text. The eight Dermon of Dr. Martin Luther, of (Verfe I tothe 7) Then reforted unto kim, Gc. the lost theep.

Nihis text, dearly beloved, even that doctrin is contained, which we are perfuaded and glory to be our chief doctrin and which the we are perswaded, and glory to be our chief doctrin, and which by best right deserveth to be called christian doctrine, to wit, of grace and forgivenesse of sinnes, set downe against the doctrin of the Law, and of workes. But it is a very finme full thing, that a Sermon fo excellent, and replenished with fo great comfort and joy, should be heard of a man that is wicked and a contemner of the word of God. This is much more miserable, that all think they have so soone throughly learned it, to the knowledge whereof every one will feeme to have attained, thinking that there is nothing in it, which he doth not perfectly understand, and that there is no neede to fpend any more fludy in learning it. Although it be not grevious to God himlelfe, neither doth it yrke or weary him, every yeare repeating it, or rather every day exercifing it, as though he knew to preach nothing elle, being unskilfuil and ignorant of all other kind of doarine. and we miserable and wretched men doe so soone as we think attaine to the knowledge of the cheifest dretrine, that forth with it is wearif ome and teadious unto us to repeat it, whereby all pleafure and love of the word of God dyeth and is exitinguished in us. But before I declare the article or cheif poynt here taught, I think it good, that the begining of this chapter be dilligently confidered, which S. Luke setteh in stead of a prefac, and sheweth what gave Christ cause to make this fermon, where he faith: Then reforted unto bim all the Publicans or finners to hear him. In which words he plainly fignifieth with what men Christ kept company, namely with them, which in the fight of al men lived as it did not become them, and were openly called finners and evill perfons. Whereby it appeareth that the Pharifes feemed to have fufficient cause to find fault with Christ, forthat he, which would be counted holy, did familiarly keepe company with such men. For they were commonly called Publicans, arthattime, to whom the Ro-

mans

mans did let out fome Citie or custom, or some charge or oversight in matters for a certaine fumme of money : as the Turke or Venetians doe now commit to some one some Citie or office, for which a certaine fumme of money is yearly to be paid, and whatsoever they shall scrape together by unjust exactions about this fumme, that is their own. So alfo the aforefaid Publicans did, which so gathered those tributes and money wherewith they were charged, that they themselves also might have some gaine thereby. And seeing that a summe of money to be paid for some Citie or office was not small, they desireous to gaine thereby, did by all meanes deale unjustly, and used extortion in all things, in all places, and with all persons. For the Lords and mastersheld them hardly and straightly, that they could not get much thereby, if they would deale rightlyand juftly, and oppresse no man with unjust exactions, Whereupon they had a very evill report abroad, that they were moft unjust exactors, and endued with imall honestie and integritie of life. Likewise the reft in generall were called sinners, which otherwise lived dishonestly and wrerchedly, and were defiled with filthy offences, as with covereousnesse, with whoredom, with surfetting and drankennesse, and fuch like, Such refort here unto Christ, and come to heare him. when as before they had knowne him by report to be excellent and famous both in words and deedes. Howbeit it is certaine that in them although they feemed even desparate, there was a sparke of vertue and honestie, in asmuch as they longed after Christ, both covering to heare his doctrine, and also earnestly desiring to see the workes which he did, when before they knew him to be a good man, and heard no ill report either of his doctrine or workes, fo that their life did farre differ from his. Nevertheles they are so well disposed, that they are not his enemies. neither refuse or fie his company, but runne unto him, not of any evill purpose or intent, but to see and heare some good thing, whereby they may amend their life. Contrariwise the Pharifes and Scribes, which were counted most righteous and holy, are such poylonfull beastes, that they are not only fore displeased at Christ whom they can abide neither to see nor heare, but also they cannot be content, that miserable sinners should come unto him, and heare him, wherby they being led by repentance might amend: Yea they doe also beside this murmur, and reprove Chrift, for that he admitted unto him, and received Publicans and finners; laying: Behold, is this that holy and famous man? Who will new say that he is of God, when as he hath society with so wicked wretches? yearather he is a drinker of wine and a glutton, as they favelle where, a fliend to Publicans and finners. Such a report he is constrained to beare of the Holy Pharifees, not for that he giving himfelfe to gluttonic and furfitting, accustomed to feed excessively and follow riotous pleasure together with them, but onely because he admitted such in-

to his company, and did not contemtuoufly reject them. For in their o. pinion he should have gone with a sad and austere countenance, in base apparrell, and have remained severed from the conversation and company of men, and refused their fellowship, least that by familiar custome with them, he should be defiled, and should have done as they were accustomed to doe after the manner of holy men. Of whom E fay writeth, that they Rudied for such puritie, that they did feare and suffer against their will even the couching of a finner. Which indeed plainly appeareth, Luke 7. in the Pharifee mucmuring against Christ, because he suffered himselfe to be touched of the sinnefull woman. And it was they, that would alway be his masters, and prescribe unto him rules whereby to live, and behave himselse in this life. Therefore in this place they murmure, for that he did not apply himselfe unto them, neither did disdaine the company and conversation of such sinners according to their example. Now Christ also is somewhat flour, plainly shewing here, that he can suffer the maftership of none, but that he is altogether free and exempt from the commandements of all, as commonly in the Gospels we see him to be at his owne will and pleasure, who neverthelesse otherwise was both gentler & also more serviceable of then al the rest. But when as they would deal with him by lawes, and be his masters, then all friendship ceased, for he did not otherwise leap back, then the Adamant laid upon the anuile and friken, speaking and doing only the contrary of that which they require of him, although they feeme to speake even rightly and well, alleading thereunto also the word of God. As they doe heare, where they come and fay: thou must doe thus, thou must follow the conversation of honest men, thou must see the company of wicked men. This truly is a substantiall doctrine, and confirmed by testimony of the Scripture. For Mofes himselfe commandeth the lewes, to avoid evill men, and take away evill from among them. By this text they confirme their layings, and come with their Mofes, and would make Christ Subject to their lawes, and have him ruled by them. But Christ neverthelesse will be at his own liberty. And he is not unlike the Unicorne, which beaft men deny that he can be taken alive, with what kind of hunting foever he be affailed. The fuffereth himselfe to be wounded, to be ftriken with darts, and to be flaine to be taken he doth not fuffer himselfe No otherwife doth Christalfo, who although he be fee upon by lawes, yet doth he not fuffer them, but breaketh through as through a spiders web, rebuking them most sharply. As Marth. 12. whereby they found fault with his Disciples, because they had plucked the eares of Corne on the Sabbath day, alleadging the commandement of God that the Sabbath was to be kept holy, &c. he avoucheth the cleane contrary, tearing in funder the commandement, affirming the contrary both in words, and also by examples. Also Matth. 16. where he declareth to his Apostles that he shall

fuffer and be crucified, but Peter admonisheth him to be of a good cheer, and fetteth before him the precept of charitie, faying : Master pittie thy there againe he doth earnestly and sharply blame and rebuke his admonisher, and faith : Get thee bebindme Satan : thou underftandeft not the things that are of God, but the things that are of men. And in a fum. he is most imparient of all lawes wherewith they deale with him, he will be most free from all commandements, and acknowledged to be the Lord of them. He alway giveth such answers, as with which he represent the exactors, neither will he keep any law as though he were compelled to doe it. Contrativife, when he doth any thing of his own accord, then no law is so little or so light, whereunto he doth not willingly obey, and doth much more then it requireth. Wherefore there can none be found more gentle and serviceable then he, it he be urged with the controlement or exaction of none. Moreover he doth so farre humble himselfe, that he walleth the feet of Iudas which betrayed him, according as hee himselfe speaketh of himselfe: I came not to be ferved, but to ferve others. ere, which is manifest to them that consider his life, how he walked abroad in Iudea, Samaria, Galile, and in the night flept on the ground, fafled fortie dayes, and took no rest at all, but patiently sustained so much labour, that they feared leaft he should be ravished in mind, or finally bring some hurt to his bodie. He doth all things that he can, but that hee refuseth to be compelled, and suffereth no lawes to be prescribed unto which if any fer before him, he most stoutly resisteth and striveth against them. So he is both of a most stout and of a most mild spirit, neither is there any more flour, nor more ferviceable then he, who can abide to doe none of those things that are exacted of him, and neverthelesse doth all things even most abundantly, and as it were overfloweth with a flood of good workes, and watereth all things, no man commanding him, or by way controlement exacting & rquiring any thing of him, but he being permitted to doe voluntarilie and of his own accord. These things are done for our example, that we may learne what a true Christian man is after the spirit, least we judge him according to the law, and according to our owne wisedome and understanding. For Christies therefore our Lord, that he may make such men of us, as he is himselfe, And as he cannot luffer himselfe to be tyed and bound with lawes, but will be Lord of lawes, yea and of all things, fo also ought not the conscience of a Christran to Suffer them. For we are so much made freee by Christ, that our conscience may know nothing concerning any law, whose judgement and controlement it may abide to suffer. Neither ought we any otherwise to be affected according to the state of the inward conscience, then if no law had been given or made : yea as if neither ten commandements, nor one, either of God, or of Bishop, or of Cefar were given to us, that we may plainly fay : I know nothing of any law; neither

ther will I know any thing. For in that state and condition, wherein we Christians are, our workes, and the workes of all men doe cease, yea and all lawes also. For where there is no worke, neither can there be any law, requiring a worke and faying: this thing was to be done of thee. this to be left undone. But we through Christ are wholly free from all workes, and righteous by meer grace and mercie, whereby we live only before God. And this is our tressure, whereby we are Christians, and live and stand before God. For how we ought to live in outward converfation, to wit in flesh and blood before the world, it doth nothing perrain unto this place. Wherefore a Christian must learne so to rule his conscience that he suffer it not to be held captive or intangled with any law. But whofoever will bind and hold it with any law, let him floutly . and boldly frive there againft, and doe as he feeth Christ doe here and elsewhere, where heuseth to great Routnesse and earnestnesse of mind, that no Mofes or exactor of the law can prevaile any thing with him. although otherwise he be most humble, most sweet and gentle of all men. Howbeit this art is above measure high and excellent, which none but he understanderh, wherof he is the master, who knoweth how to appeale all lawes and teachers of lawes. We are not able to doe fo: For the Divell mightily affaileth us, and as often as he fetteth upon the confcience of man, he driveth him to that point, that he entreth disputation with him, what he hath done or not done. Then such a disputation begineth, as wherein is debated of our finne and Frighteousnesse, even then man is brought into a dangerous case and into the myre, where he sticketh, neither can he escape or rid himselfe out, but is forthwith deeper and deeper plunged in. For he is laden with a heavie burden, which he is not able to beare, wherefore he walketh muling, gnawing and confuming his minde, neither can he get any quietnesse thereof. Which I doe plainly feele in my felfe, neither can I wrastle out, and deliver my felfe by any travell, although I labour alwayes, affaying all meanes to escape out of this gulfe, that I may answer the law, and obtaine so much, that it may keepe filence, and fay, now at length thou hast done so much. wherewith I am constrained to be content. But all endeavour and study is in vaine : for such a deepe pit and dangerous gulf it is, our of which no man is able to escape, although he joyne the helps of all men to himselfe, as they can beare me witnesse which have made tryal hereof, and doe as yet daily try it. The cause is our nature, which will have to do with workes and lawes, and heare what they fay; and follow them that lay: Why doth he eate with Publicans and finners? if he did eate and drink with us, he should doe well. Also: why doe thy Disciples pluck the eares of corne on the Sabbath day? &c. with whom it will have to do lo long, till the law faith: now thou art righteous. For it can attaine to no higher understanding, then that the doctrin of the law is the chiefe & doarine,

doctine, and that the rightrousnes thereof is the best life before God. In it it continually remaineth so captive yea and bound, neither can it by any meanes deliver itselse out of this prison, being not able to pacifie and appeale the law, that it doe not exact any thing of it, or reprehend it in any thing, but it is compelled to be captive therein as in a perpetuall prison, and the longer it ftriveth and fighteth with the law, into to much worse case doth it alwayes come, untill at the last it be wholy subdued. What therefore must I doe, the law affailing and urging my conscience, especially when I perceive my selfe not to doe that which it requireth? I answer, even that which Christ doth here, who admitteth or acknowledgeth no law, although brought our of the law of God. So learne thou also to doe, that thou mayest boldly say to the law, leave of law to dispute with me, I have nothing to doe with thee. And for that very fame cause, for which thou commest to dispute with me, and to enquire of me, how good and righteous I am, I will not heare thee. For it here maketh no matter, what I am, or what I ought todo, and what not to doe, but what Christ himselfe is, ought to doe, and doth. For now we are in the bride chamber, where only the bridegroom and the bride must have to doe, and it behoveth not thee to come thither, nor to intermedle any thing there. But nevertheleffe it now and then knocketh and faith : in the meane feafon notwith flanding good workes must be done of thee, the commandements of God must be kept, if thou wilt obtaine salvation. Answer againe : but thou hearest that it is not now time to fpeake of them: for now I have obtained my righteousnesse and the fumme of all my falvation without my workes in Christ my Lord, and am already laved before thou camest, therefore I have no need of thy presence. For as I have said, where workes prevaile nothing, neither is the law there of any importance or weight, and where there is no law. neither is there any fin. The Bride therefore alone, all the reft being excluded, must reigne in the Bridechamber with Christ, in whom the hath all things at once, neither needeth flee any thing more, which is necesfary to falvation. Wherefore the law must be excluded and utterly rejected, yea and cast of, as often as it will invade and set upon the confeience. For furely it ought not to meddle therewith, neither commeth is in time, when it will have much to doe there, where it ought to have nothing to doe, and whether it ought in no wife to come. For the confeience resteth in this article of our Christian faith, I beleeve in Telus Christ my Lord, which suffered, dyed, and was buried for me, &c. unto whom both Mofes law, and Cafars, and divine lawes ought to give place, All that therefore is boldly to be chased from me, whatsoever will difpute with me of finnes, righteousnesse, and such like things. Behold. Christ would in this place resemble this libertic unto us, that as Christians we fuffer no Mafter in our conscience trusting most constantly to this one thing.

zhing, that we are baptifed, and called unto Christ, and by him justified and fandified, whereupon we may fay: He is my righteousnesse, my treafure, my worke, and in fumme, what not against sinne and unrighteosnes (whereof the law endeavoureth to accuse ine,) If it please you to have other righteousnesse, workes, law, &c. then may yee take them from whence you wil, furely yell hal find no place for them in me. Thus may a man defend himselfe, and stand against the suggestions and tentations of the Divell, and of finnes either paft or present. Wherefore Moses and Christ are farre to be separated asunder, as also workes and faith, the sonscience and the outward life, so that if the law will fer upon me, and make my heart afraid, then is it time to fend it away, and if it will not Rive place, to thrust it out by force, and to fay: I will willingly do good worker, and will goe forward as much as I am able for that time that I live among men, but here I will know nothing at all of them in my conscience, and therefore let me alone, and prate nothing of them. For here I will vouchsafe to heare neither Moses nor the Pharises, but Christ alone doth obtaine place to reigne here. I will like unto Mary, fit at his feet to heare his word, but let Martha tarrie abroad, and busie her selse in the kitchin and about the Houshould affaires. And in summe, I will not trouble the quietnesse of my conscience

But what shall Isay, whereas in the meane feason I doe dayly sinne, which furely is evill ? I answer, indeed it is true, I am a finner, and I doe unjustly, but I must not therefore despaire, as though I were subject to condemnation, yea or tremble because of the rigour of the law. For by faith I apprehended him, which hath apprehended me, and apply my felfe unto him, which hath imbraced me in baptisme, and hath put me in his bolom, and by the preaching of the Gospel hath called me to the communion of all his good things, bidding me to beleeve in him. Now when as I have apprehended him by faith, then may I be bold to bid the Pharifes, and Mofes with his tables, all the Lawyers with their bookes, all men with their workes hold their peace and give place. No law hath then any power to convince or accuse me : for in this Christ I have all things abundantly, what soever can be required in me. This, I fay, is the doctrine and are of Christians, the scope and end whereof is this, even to reigne with Christ. F But blockish men do not understand it, takeing hereupon occasion to live more freely, as they lift, saying what need is there that I should doe good workes, forasmuch as Christ hath abrogated the law, &c. Their foolish babbling is in no wife to be born, for Christ is on the other part alfo to be confidered of thee, and thou must marke what he doth more. For here he himselse saith : that he is that man which seeketh the miserable and lost sheep, which also he witnesseth by his present deed, by receiving sinners and Publicans, and by preaching unto them, Whereby thou feelt that he doth fulfill much more them

the law commandeth to be done, and teacheth thee to doe the same by his example. He is of such an heroicall stomack, that he will not be under the law, yet doth he of his own accord moe things then the law requireth. Doe thou fo alfo, neither look when thou shalt be forced and driven on by the law, but without the law and of thine own accord doe that which is needfull to be done, as Peter 1. Pet. 2. admonisheth faying: as free, and not as having the libertic for a cloke of maliciousnesse, but as the fervants of God. And Paul Rom. 6, Being made free from finne, ye are made the fervants of righteousnesse. These are they, which doe all things with a free conscience without the law, and unconstrained. For when the Gospel is truly in the heart, it maketh a man to besuch a one, as doth not look while the law commeth, but is fo ful of joy in Christ, that he is with speed carried unto Good works, doing well to al men, as much as he is able, and that of his owne accord, before the law commeth into his mind. Moreover he bestoweth both body and life, having no regard_ what he must therefore suffer, and so he is full of good workes which yo. luntarily flowing as it were out of a continuall fountaine are derived unto many : As Christ being commpelled, doth not abide to take up fo much as a straw, but uncompelled giveth himself to be crucified for me. and for the whole world, dying for the loft sheep. How beit it is very neceffary to discerne these things well, when it is come to hand-strokes, and within the throwing of the dart, as it is faid, the law and finnes difputing now with thy conscience, then see that thou doe boldly represse Mofes, and bid him keep filence, fending him abroad to the old man-Drive him into Moses schoole, that he may dispute with him and say: Doch thou heare? thou are too flow and fluggish in giving and serving thy neighbour. When Christ is to be served of thee, thou wilt more willingly ferve thy bellie : thou wilt come in no perrill for Christs fake, thou dost deceitfully rob thy neighbour circumventing him by what meanes foever thou canft. For that fluggish affe flying labour, and following only idlenesse and wantonnesse, use the tables of stone, whom even against his will, constraine, to go on in his duty. Wherefore when thou that fee upon me, in that thing which is right and meet (thou must fay unto Mo(es) I will willingly heare thee, and follow thy admonitions. namely according to the outward man, and in outward life, where thou mayeft beare rule like a schoole mafter, and as one governing a familie ? Where thou haft power to command me, to be obedient, modest, patients good tomy neighbour, dutifull and liberall to the poore, and to celebrate God with praises poured forth to his glory: moreover to be content for his word fake to abide the contumelies and flanders of all persons, and to fuffer every kind of injurie of the world. With all which I am not greatly moved, yea I would doe more things then I am able to doe according to the outward man. For the fpirit, by the tellimony

mony of Chrift, is willing, and ready, although the fleil be weak. But if thou wilt goe so farre, whether it is unlawfull for thee to come, that is, into my heart and conscience, there will I nother see thee, nor youchfafe to heare thee. For there I have an other both great and unspeakable treasure, whose name is Christ, & in sum, whatsoever pertaineth to bridle the outward man, thou canft not lay on a fufficient burden therof : but thou must burden the conscience nothing at all. For he that enjoyeth Christ is above all lawes, as Paul faith, the law is not given for the just, who notwithstanding in the meane time doth more things, then he is able to fulfill in the flesh. For according to the law we are finners, and concerning our person we must abide under it. But through Christ we are farre above the law. So Moses without Christ must exercise his groffe workes, whereby he may compell men which are not yet Christians, to be honest civily before the world: for he doth not make Christians righteous and honest. Howbeit I will not deny that he doth this, that he sheweth unto them their duties, which otherwise they would willingly fulfill and fatisfie, yea and doe moe things also, but that the flesh doth not so willingly and with that readines wherewith it ought, follow the spirit. In which respect they are to be admonished and urged, the conscience neverthelesse remaining free, so that the law have no power to accuse them. Wherefore such doctrine and admonition ought to be among Christians (as it is certaine that among the Apofiles there was' whereby every man may be admonished of his state and office. As for the rest which are not Christians, they must be ruled by Moses lawes, and burdened with them both outwardly Fand inwardly. whereby they may be forced and afflicted, that they may doe that which is right, fortaking that which is evill, although they doe it not with a patient and willing minde. Of which kinde the rash multitude of the unruly common fortand the obstinate people is, who doe not regard nor understand the liberty of Christ, although they can babble and glory of many things concerning the Gospel, and they notwithstanding doe abuse it only to the lust of their mind: let them know that they are under the discipline and correction of Moses. For they are not such men as are capable of this doctrine, which live with fuch a secure mind, that they chink, they have no need of the Gospel, or that they otherwise doe sufficiently know it. But they only are capable hereof, which are bufied with the disputation of the conscience and the law of sinnes and of the wrath of God, by confideration whereof they become aftonied, feeling the words of the heart speaking thus: Alas, how wretchedly have I led my life? what account shall I make unto God: and so they be to gramuch fearfull and amazed, the reft being more then is meet, fecure and prefumpruous, feeling no law nor finne, no nor any trouble at all. And the case standeth very unequally with both, for they which should have no-

thing to doe with the law, doe most of all wraftle with it, and alone feele it. But others of whom only the law should be felt, are nothing moved with it : yea the more grievously they are rified by the law and the wrath of God, by so much they become more indurate, There must therefore be an other mafter to amend these, namely, the flayer and tormentor, who may teach them, being unwilling to do well in the name of the Lord and with favour, in the name of an other to doe that that becometh them, with no favour, the reward also of hel fire & of all mileries being fet before them. Howbeit Christ both here and every where elfe (as it is faid) both by doctrine & alfo by his own example teacheth us, which feele our finnes and the burden of the law, and would willingly be Christians, to accustome our selves to fight against it, and drive it from us unto others, to give no place to the devill, who would by the law breake up the bridechamber of Chrift, and thruft himfelfe into his place, that is, take away from the conscience her joy and comforts whereby he may draw man into desparation, that he may not be able cherfully to lift up his heart &head before God For this is the artof Christans whom it behoveth to know and learne moe things, then that prophane and blockith common fort knoweth and understandeth, that we may know, well the manner how to fight with the devill, and to beare his affault, as often as he shall fet upon us, and dispute with us out of Moses. With whom when he goeth about such things, we must not despute in many words, but must forthwith appeale from Moses to Christ, and cleave to him. For all his travels and deceits tend unto this end, that he may crastely pluck us from Christ, and draw as unto Moses. For he knoweth full well, the matter being brought to that poynt, the victory shall been his fide, Wherefore thou must againe and againe take heed that thou fuffer not thy selfe to be plucked out of this haven, neither to be inticed out of this circle. And although he shall lay many things against thee out of the law, even in asmuch as it is the word of God, whereunto it is meet that thou doe obey, yet mayest thou answer him and say : doest thou not heare, that I will now know or heare nothing concerning the law? for we are now in that circle and haven, wherein it is not inquired what I mult doe, or leave undone, but by what meanes we obtaine to have God gentle and favourable unto us, and how we get remillion of finnes. Here I will abide in the armes of Christ, cleaving unseparably about his neck, and creeping into his bosome, whatsoever the law shall say, and my heart shall feele: nevertheles, so that we keep the principal part of our faith fincere, and the chiefe poynt fafe, outwardly I will willingly doe and, fuffer what burden foever it fliall lay upon me. Behold, he that understood this art well, should be a right and perfect man, as Christ was, so farre above all lawes, that he might be bold to call Peter Satan, and the Pharifes fooles, and leaders of the blind, and put Mofes himselfe to silence, and so live alsogether without the

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the law, and yet in the meane season fulfill all lawes : furthermore be obstinate and stout against all that will enforce and constraine him, and yet notwith franding of his own accord profit and obey all. But truly herein confitteth all the defect, that we doe never fully and perfectly learne this Art, the Divell so letting and hindringus, that we goe preposterously to work, being too ready and willing to hear all things what. loever the law faith, At whose threatnings also we are not a little astonied, which it had been better for us not to have heard. Againe in outward things also we give our selves to liberty more then is convenient, whereas the body thould be kept under and bridled with workes, whereby it might be compelled to beare what soever should be grievous unto it. when as yet it often times finneth, yet fo, that finne abide without, where it mustabide, and have his Moses, who or alwayes may be neere unto it with his exactions. Howbeit inwardly let no finne or law beare rule, or reigne, but let Christ alone rule, and reign by meere grace, joy, and comfort. So all things should be done rightly, and man should be apt and fit to all good things, both to doe, and also to suffer, with a glad and obedient heart by faith not fained in the grace of God through Chrift . Wherefore let the conscience beare rule over all lawes, let the flesh be subject to every law. Now he that is skilfull of this are, let him give thankes to God, and take heed that he be not too wife in it, and that he conceive not a falle perswasion of Knowledge, For I and my like do not yet understand it, as we ought to understand it, although we be most expert of all, and have been longest exercised therein. For (as I have faid) it is such an art, as no man knoweth, but they which are Christians, to the learning whereof notwithstanding they are compelled to be schollers all their life long. Wherefore most far of from the knowing hereof are those secure spirits, who alone know all things, but who in very deed beside that falle perswasion of knowledge, know nothing at all, and by this very perswasion they are farthest of all drawn from this are and from the whole Gospell. Neither is there any thing more grievous, no nor a greater hurt can be brought unto Christianity, then by those pettie doctors and masters, which seeme unto themselves to have some wiledome. For they fill all corners of the world with fects and factions, being fuch men, as ferve neithe r God nor men; heare neither the law nor the Gospell, but contemne the law with a secure mind, and loath the Gospell with hearing it, alwayes seeking after new doctrine But truly we teach nothing for their fakes, in asmuch as they are not worthy of our doctrine, and are so punished of God, that they can never learne it, and bring forth any fruit thereby, although they heare it. Therefore let us only keepe it, whereof they doe take away nothing at all from us, but that they heare a vaine noile and found of it. And thus much for the first part of this fermon, which Chr it teacheth by his own example, how every man ought to

keepe hisconscience free from all disputation of the law, and terror of the wrath of God and finnes. Now consequently I thinke it good diligently to consider this excellent and goodly partible of Christ, where he beginneth and saith: Luke 15.3 What man of you having an bundred Sheep, if he lose one of them, doth not le we ninetie and nine in the wilder. nelle, and goe after that which is loft until be find it ? Christ is not only of a flour mind, who will not follow the words and mastership of them, but he bringeth probable causes of his stommeste, with great cuning refelling their obiections, and stopping their mouths, fo, that they can murm ure nothing against him. Moreover he convinceth them by their own example and deed, and concludeth, that they ought for good cause to be utterly ashimed, being bold to speake unto him, and reprehend that in him in fo great a matter, which they themselves doe in a much leffe. For by what meanes could he better and more readily answer them, then if he thould fay : Will you O excellent and most wife masters, command this thing, and teach me to drive away and alienate from me miferable fins. which long after me, and come to heare me, when as there is nothing that you your selves doe not for one lost sheeps sake, who leaving ninetie and nine in the wildernesse (that is in the field and at the fold) doe run to feeke that which is loft, neither doe yee leave of feeking, untill fuch time as yee have found it, and brought it home? And you count it to be well and commendably done, for which if any should find faule with you, without doubt yee would reprove him as mad and beside himfelfe. And thould not I as a Saviour of foules doe likewife with men, as you doe with a loft sheep ? seeing there is no compartison even of one soule to all the creatures living and breathing in the earth. Why therefore are you not utterly ashimed of your doings, presuming to reprehend me in this worke, which you your felves commend, and are forced rocommend? Wherefore if ye reprove and find fault with me, you your felves are first be reproved and found fault with. This is rightly to have answered, and with honor to have stopped the mouths of these comtrolers and fault finders, the causes being sufficiently shewed, why they ought not here to find fault with or controle him. They have wel furely yeelded unto him with shame enough, as it is meet, and have gained nothing elfe by their mastership and controlement then utter shime and ignominie. For it is a fhame to fuch mafters, yea and an exceeding great abomination, that they flick not to arrogate fo much unto themselves, as to teach that man, and admonish him of his duty, who of God is appointed a mafter over all. But it ought fo to fall out, as I have faid, that he which will rule & judge a Christian by his mastership, and endeavoureth to bring h.m from his baptisme and the article of Christ, to be ruled by his wifedome or law, doth not only become a foole, but is also the author of extreame abomination and hom eide, For he worketh thame to

the temple and sanduary of God, and with divellish rashnesse invadeth his kingdome, where he alone with the Holy Ghost must reigne. Wherfore he very well deferveth, that God again bring him to shame and ignominic before the whole world, feeing that he taketh to himselfe ma. stership in that place, where only Christ ought to be master, and not unworthily to his great evill be kicketh against the prick. Wherefore it is not good to iest with Christians, for they are Saints, and let him thatis wife not be too busie with that man, or whose name is Christ, for he can get no gaine thereby, for Christ is most impatient of all their ma. Atership and doctrine. So also a Christian must by no means suffer them. for if he fuffer them, giving place to fuch fuggestions, to wir, thou ought. est to have done this or that, or as yet thou oughtest to doe it, then is his case become exceeding il, in asmuch as he hath falne from Christ. There. fore we must endeavour, to hold Christ fast, having no regard, although all the world should teach us. For if we shall abide with him, and hold the true understanding of the article concerning him, we shall easily o. vercome all fuch mafters and teachers. For this Christ will be most free from all controlement and maftership, contending to be the only mather and controler of all men, that either in favour they may reverently acknowledge him for the Lord and mafter, and them selves for fooles, or in furie and indignation being subject to the reproach of all men, may utterly perifh, But I have faid before, that the present doctrine for the vericexceeding goodnesse, sweetnesse, and consolation thereof, is not to be fer fortb to the rude, blockish, and unruly common fort, to whom we doe not preach it, but to those only, which strive with terrour and auguish of conscience, or stand in perril and danger of death, and dispute with the divel concerning their finnes committed, whereby be would drive them unto desparation. Before these this amiable image is to be set, whereby they may receive comfort and cheerefulnesse of mind. As for others which live with a fecure mind, and doe little know what anguish and spirituall forrowfulneffe is, they are to be led to Mofes to the tormentor. For it is an image most pleasant and amiable, and more artificially painted, then any Apelles is able to paint with his penfill. Neither doth any man excell in such eloquence of speech, that he is able sufficiently to declare and comprehendit in words. Wherefore it is to be apprehended in the heart byfaith, as much as may be. Nevertheleffe we must speake fomething of it, that we may give cause and occasion to other to thinke and consider more earnestly thereof. I also saith he, bave an bundred Theep, that is, that little flock of all Christendome, of which number one is loft, and fallen from the communion of Christians. Now therefore doeft thou desire to know the affection of my mind? then must thou bestow thy dilligence, to paint out well and cunningly both the shepheard and the loft theep. For that thepheard, which is but a man, and guideth the

flock, which'is created to be flaine, hath great regard to preserve it in fafery, and is not a little carefull, how he may find the sheep when it is loft, and bring it home againe, and with no leffe defire the theep longeth after the shepheard. Whom if it understand to be his owne shepheard (as by nature it doth understand) it feareth him not, but runneth unto him with great confidence, and being full of good hope, goeth before him: Yea as soone as ever it heareth his voice, it answereth by bleating. On the other fide also the shipheard bath great care and defire to find againe the loft ficep which bath ftrayed from bim. Both be himfelfe feeketh, and fendeth forth fervants to (ceke there, where foever he think thit is frayed, neither dot b he leave feeking until having found it he hath brought it bome. For he is not ignorant how miserable a living creature a solitary sheep is, whose life consisteth only in the helpe and fafe keeping of the shepheard, in asmuch as it can nothing at all helpe it selfe, but being destitute of ashepheard, is constrained to perish Morcover, it is also fearefull and ready to goe sftray, and as foone as it bath wandred out of the way, and from the Shepheard, fortbwith commet b into perrill of life, and cannot tarrie, although being brought, it commeth to another flock, and a strange shepheard calleth it, neverthelesse it goeth on through thornie and sedgie places, through waters and fennes, untill it come in danger of the wolfe, or wasted by some other mischiefe utterly pericheth. And although it be brought into by wayes, and deferts, and is now thought to be loft, notwithstanding it bath this hope, as much as nature hath put into it, that if it might heare his shepheard, it should forthwith exceedingly rejoyce being delivered from all evill. Moreover neither doth the fhepheard therefore feeke it, that when he hath found it, he may wrathfully fight with it, or handle it ill for that it hath gone aftray, or cast it to the wolfe to be torne in peices, but all his care and thought is, that he may most gently allure it to himselfe, and may deale with it most lovingly, to wit, lay it on his shoulders and carry it, untill he hath brought it unto the rest of the flocke. This is that picture, resembled in this creature and filly beast, whereby Christ shewerh unto us, what affection of mind he beareth, and what he doth toward us, and also what we ought to promise our selves concerning him. For feeing this is manifelly true in nature, the same is much more true in the kingdome of Christ, which is the kingdome of grace, love, consolation. Therefore see that thou also doe set before thy felfe the sheep percaining to this shaphcard, then shalt thou truly understand, how much greater and vehementer carehe hath taken to preserve it, also with how great istudy and diligence, yea and from the heart he is carefull for it, that he may find it and bring it home againe. For he will have his marvelous and continuallkindnes, and the unspeakable flames of his most fervent love to be shewed, or rather poured forth upon

on miserable, fearefull and trembling consciences, which unfainedly law ment their finnes, and defire to be delivered from them, and fuch are his true theep. For with a man that hath loft this thepheard, and heareth him not, the case standeth as with the lost sheep, which being eftranged from his shepheard, strayeth more and more from him. And although it be called by the voyces of others, and runneth unto them, thinking that it shall find his own shepheard, yet failing of his purpose it finderh him not, but alway runneth from corner to corner, ftraying up and downe, and still wandereth farther out of the way. Neither is it luccoured with any comfort or help, before it heare the voyce of the true shepheard sounding againe in his cares: even as we learne the same to be true by daily experience, and every man tryeth it in his own heart. For the Gospell of Christ being taken away or not exercised, here some falle mafter, or author of some led, in an other place some fantafticall tellow thrusteth in himselfe, one perverteth the supper of the Lord, the other baptilme, one teachesh this, the other that, of a fingular holines of life, both which allureth to himselfe the miserable and straying sheep, and shewith himselfe so, as though he weare the true thepheard. But by the meanes of these the sheep is intengled only with greater errours, untill it wandereth quite and altogether out of the way. To these cometh the devil also with his cogitations, which he craftily puteth into the heart: Alas, if thou hadest done this or that, or hadest not done, &c. with all which he practifeth nothing elfe, but that he may make it fall into great errrours, that it may not know where to abide. And this truly falleth out, Christ being removed out of fight, and the article of him being exstinguished. Whatsoever moreover thall be taught, councelled, and shewed, by what meanes soever, all things neverthelesse become worse and draw neare unto destruction, unles the true shepheard come with his voyce, and call back and bring againe the straying sheep. Hereuponit appeareth that it is exceeding necessary and convenient, that we learne to know Christ well, that we doe not behold him as a cruell tyranny or as an angry judge (as the preachers heitherto have fet him forth to the people, and the devill himselfe sheweth him to the hearts of men no otherwise to be thought upon and considered) who hath drawne his fword already against us: But as the sheep doth naturally look on the shepheard, not as on him, of whom it shall be terrified, chised, and flaine, but fo foone as it beholdeth him, is cheered and put in hope of help, and is no more in feare or folitarines, but forthwith speedily goeth to him with all boldnes: So also when we desire to conceive a trust and hope of help, and to be strengthened and cased with comfort, then the voyce of our shepheard, that is of Christ, must be known and learned well of us, all voyces of other shepheards not regarded, which draw us only into errours, and toffe us up and downe, and that only article must

be heard and comprehended in mind, which Christ so lovingly and comforeably painteth in our heart, as by any meanes it can be painted, that I may with all confidence and boldnesse fay : The Lord Iesus Christ is my thepheard, and I (alas) the loft theep, which hath ftrayed in the defart, but am troubled with no small anguith of mind for my wretched life, defiring with most fervent affection, both to have God favourable unto me. and also to have peace in my conscience. But truly I understand here. that he is no leffe defirous of me, then I am of him, I labour with great carefulneffe to come unto him, and he is carefull and defirous greatly that he may bring me againe unto himselfe. If we were certainly thus perswaded of his affection towardus, and did grave in our mind that it To greatly defireth after us, and is fo fweetly powred forth upon us, it can not be, that we should abhor and feare him, but we would with a cheerefull mind run unto him, and tarry only with him, abiding to heare the doctrine or voyce of no other. For the doctrine of an other coming between, either of Moses or of any other whatsoever, doth nothing else but disquiet the conscience, so that it can never finde any peace or quietnesse. Therfore Christ faith Mat. I I. Come unto me all ye that are weary & beauty laden, and I will cafe you. Take my yoak on you, and ye shall find rest unto your foules, &c. As though he faid : run and feche in what places feever ye will, beare and learne what foever can be preached unto you, yet shall ye find no quiernesse of beart, yeshall finde no peace but in me alone. We will eafily permit good works to be preached, a righteous life to be taught. the ten commandments to be delivered by inftruction and all things else which ferve to the amendment of life, but fo far only, as they are taught to the unruly and untradable common fort, also to force and bridle the wantonesse of our old Adam. But they which preach to the conscience wraped in anguishes and terrours because of sinne, ought to preach no other words then of Chrift. For this is that loft and m ferable sheep, of whom no other master is to be borne or had, but that only shepheard Christ. who neither urgeth it with the law, ner is eger upon ir, but most sweetly and gently handleth it, and layeth the miferable and finfull theep upon his shoulders, doeing that of his own accord, which was to be done of the sheep, as we shall heare by and by more at large. But surely in this place the ductrine of both (as is before also said at large) or the voyce of Mofes and of Christ, must be well diferned. For Mofes, ought to have no entrance to the loft theep, no nor by any means is to be admitted to ir, although he preach best of all other. For if confounding these, we will comfort and erect the troubled conscience by the law after this fort : be of a good cheere, for thou hast not committed homicid, neither hastthou defiled thy felf with adulterie, neither haft thou perpetraced any other hainous offence, or done it with a good will, &c. This also is a comfort, but which can endure a very small time, neither can it sustaine the assaults and

and violence of the enemie, neither bringeth it or containeth any thing elfe but confidence of it felfe, wherewith the miferable theep is holpen nothing. For it remaineth as much wandring and left as before, neither can it help it felfe, or come to his own thepheard. But if we will help and fuccour it, we must shew unto it the true shepheard, who cometh to feeke it, that having found it he may bring it home againe, and exhibit his voyce unto it to be heard. Hereby it may obtaine true and effectuall confolation, and be bold to an mer Moles, and fay: Now truly I have not any care either of thy comfort or terrour, and if it please thee, amply fie my finnes as much as possibly thoucanft, make me a man fliger and parricid, or the worst man of all men,. For now I will neither heare thee with an astonied minde, nor follow thee. But this is the summe of my comfort and falvation, whereunto alfo I doe confidently truft, that I have fuch a shepheard as seeketh me of his own accord, and having laid me on his shoulders carrieth me. Let us enter disputation hereof if thou art so disposed, not how righteous or unrighteous I am, but how I have come unto Chift. Wherefore wee must alwayes preach according to the capafficie and quallity of the hearers. For I bave faid that this doctrine is not fit for a block ih and untrastable man. As it is not meet that a laborious thresher should be fed with delicates, where with the sick are to be strengthened and refreshed, but the hyreling is to be fed with browne bread and cheese, and with water. The other daintie meates and case of digestion thou must referve for the sick or children, which are able to digett no groffe meat: Soin this thing also thou must observe the same difference, that thou doe rightly distribute these things, and give unto every one bis portion as a prudent boufbolder- For thou must keepe the doctrine of Moses and of the Law, untill thou light upon unruly, hardened, & untra Cable men, which lead their life fecurely and without feare, fet before these only strong and common meates of threshers to be eaten, that is, offer angry Moles unto them to be beard, www bolighten ethand thundreth from the mount Sina, who terrifieth the people of Ifrael, bringerh them into the defart, and drowneth King Pharaob in the read fea. But when thou shalt light upon troubled hearts, and weake and affl. ded consciences, which are now become lost sheep, then speake not a word concerning Moses and all the workes of God done in the law, but let thy talke be only of the workes done by Christ in the time of grace, and well and diligently repeate to the miferable confeience, how he the weth himselfe toward the lost sheep, to wir, that he is the gentle and good the pheard, which is exceeding carefull for the loft theep, fo that leaving all the reft he traveleth to find that one, and to bring it agains into the way, neither doth he leave of till he hath brought it home, For it is a very great griefe unto him, that any man should be in sinne, and t herefore be troubled and feare, neither would he that any should rg-

maine therein, and so perish. Wherefore he doth most lovingly allure and provoke thee by his sweet Gospell to come unto him, and suffer thy selfe to be laid upon his shoulders and carried, and to be called his wellbeloved theep. As for them that live fecurely and pleasantly, and have no regard whether God be angry or pleased, they are not to be called loft (h.ep, but raiber wild goates, which suffer not themseleves either to be fed or ruled. But he, to whom his finnes are a burden, and who fighteth in the fight of faith, where he is not in danger to lole Mofes, but Chrift himselfe, and the principall article, that is, where the conscience is in anguish, and feare, whether it hath God gentle and favourable, this is that very man, who with groaning and fighes feeketh out and cryeth for his fhepheard, and desireth to be holpen, as David doth Pfal. 119 I bave gone a ftray like a sheep that is lostioh, seeke thy servant, &c. In the mouth of these this suger and these pleasant delicates have a good tast, with which the heart is refreshed, that it fall not into desparation, but being again recreated with fuch a confolation, is lifted up, or not by Moles but by Chrift. Not that it hath Mofes a friend or is able to pacific him. but because it hath God favourable through Christ, wheresoever Moses remaineth with his comfort. Although it be very well, as also it is meet. that we do not contrary to the law practice theeverie, that we feale not. that we commit not homicid, or otherwise doe injurie and hurt to our neighbour. Howbeit that is northe right comfort of the heart, but only a momentane tickling of the utmost skinne, not during and peircing. For the devill coming and fetting upon the heart, all comfort is utterly taken away. And although in some poynt thou hast done well and rightly, he neverthelesse againe bringeth ten fold more, wherein thou hast done amisse, yea even in the most pure workes he can finde much impurity, and turne all into finne. Wherefore we must in no wife trust unto fuch comfore, but must rather refuse it and fay: whether I be good or evill at this present I doe not dispute, but will referve it rather unto that place, where it shall be raught and intreated concerning workes. But in this circle wherein I now stand, there is no place to entreat of workes and integritie of life, but of Christ and his workes, which he doth toward me a loft fheep. Wherefore if thou demand whether I be good or honest, I answer plainly, no, but if thou demand whether Christ be good and righteous, that undoubtedly I am abled to confirm. and him I fet for my goodnesse and righteousnes, unto whom also alone I couragiously appeale, For in his name I am baptifed, of which thing I have a seale and testimony, to wir, that I am his sheep, and that he is that good the pheard, feeking his loft theep, and dealing with me without all law, exacting nothing of me, neither as Mafes urgeth, troubleth, and forceth me, but sheweth unto me his meere and most sweet grace, while he submitteth himselfe to me, and leyeth me on his shoulders, and carrieth

carrieth me. Why therefore should I feare the thundrings of Moses and of the Divell, when as I rest in his lafe custody, which hath given unto me his righteousnesse and all other things, which holdeth and carrieth me, so that there is now no more danger lest I perish, I remaining a sheep and denying not my shepheard, but reposing my selfe wholly in him? Thus haft thou Co Christ most lovingly fet forth unto thee, Now only faith is required, whereof there is great need. For this doctrin is excellent, and replenished with most sweet consolation and comfort, but this is wanting, that the use thereof is not felt, where it ought to be felt. For when the theep goe aftray, that is, when a man feeleth himself grieved with his finnes, and cannot tell where to abide, and is cast of the divellinto agreat feare of mind, then he alwayes runneth unto the contrary, neither can he comprehend or conceive in mind, that this lis true, all things falling out of his mind, which he heard here, because of the present feeling and feare. For the Divell bath daseled his eyes, neither can be perceive any thing else but the wrath and indignation of God. Wherewith his heart is foburthened, that he is not able to raife up himfelfe in mind, and to turne bis eyes any other where. Nay be lyeth so drowned in it, that Christ appeareth no otherwise unto him but as an angry ludge, as hee hath hitherto been painted out, and is fo beaten into the hearts of all by the wicked Papists, fitting on the raine-bow, with a sword comming out of his mouth. For this is one of the most deceitfull crafts of the divell, yea and of bis mischieses which be practiseth against the miscrable sheep, to dafe bis eyes, that be may not know any more his own hephcard, and under apretence of Christ to lead a man to mofes, disputing as much of Chrift, as be bad accustomed to doe before of Moses. Wherefore we have need of a ftrong and firme faith, that we may believe these things to be true, when a man himselfe must dispute even against himselfe. For the fense is vehement of it selfe, whereunto the Divellalso commeth marveloufly amplyfying finne and terrour, the greatnesse and anguish whereof is able to consume even the marrow in the bones, yea and the heart in the body. It cannot therefore be perfectly learned fo foone as fome think. In prosperitieit is easily believed that Christ is sweet and amiable, but anguish and terrour comming upon and overwhelming the mind, man is blind and without good understanding, and will judge only according to the fense and understanding of his own heart, which he followeth, and confirmeth himselfe in his own errour. For he is taken therein, and can thinke no otherwise, but that it istrue, and neverthelesse it is not true. Now it were a point of this arr, for a man thus to fay unto his heart, if thou confeste thy selfe to be a lost sheep, thou sayest right : but that thou wilt therefore run from Christ, and so think of him in thy mind, as though he were a man, which would chase and terrifie thee, it is a suggestion and tentation of the Divell. For if thou didest rightly confider

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confider him, and confesse him as thy true shepheard, then wouldest theu not flie from his fight, neither wouldest conceive terrout in thy mind, but with all cheerfullnesse and boldnesse would runne unto him. For furely he is not therefore readie at hand that he may condemne thee, but he commeth to thee, feeking thee, that having laid thee on his shoulders he may carrie thee, and exempt and deliver thee from finnes, errours, the Divell and his power, yea and from all perrill. Thou perceiveft therefore that thou art a finner, and haft deferved indignation, fo much more earneftly is that shepheard to be sought and called for of thee, that he may deliver thee from it : of whom consider no otherwise in thy mind, then the sheep doth of his own shepheard, whom it cannot feare, but seeing and hearing him becommeth glad and cheerfull, although it hath run from him, so that for this deed it bath a sufficient cause to feare, The whole matter therefore confisteth only in this, that thou doe perfectly learne Christ aright, and consider him according to the word of God. and not according to the proper cogitations of thy mind, and thine own fenses. For the cogitations of men are falle and lying, but his words are true and cannot deceive. Wherefore the word alone is to be engraven in our heart, and we must cleave unto it with a constant mind, whereby we may reprove our own heart of lying. For it alone must be true, and all things else that are contrary to it false and vain. But truly this is an art. whereof I am ignorant, but much more those other light spirits, who boast many things of it, as they that know all things, when as they have even once heard any thing thereof, and nevertheleffe they doe not a little perceive or try so much as any whit of it. For it is an easie thing to speak and preach of it, but how hard a thing it is to prove it indeed, they only have experience, who earnestly make tryall thereof. This is a most amiable demonstration of our Christ, discribed by himselfe in this Gospell, wherein be bach most abundantly powred forth the flimes of his most scruent heart, and affection toward us. Shewing that be bath exceeding great care and regard to recover his speep, which alone leaving ninety and nive be seeketh and enquiret b diligent'y for, not to terrifie it and beate it, but that be may belpe it. and bring found it, may bring it home, and with his loving and sweez voice and speaking unto it may cheere it being miserable and afflitted in conscience. By all which thou seeft, how acceptable a thing thou shalt do unronim, if thou trust and cleave unto him with thy whole heart, and promile to thy felfe from him all goodnesse and love. Secondly thou plainly scess this also, how by all manner of outward signes and meanes, hee powreth forth his joy and unspeakeable goodnesse, and also having found his theep how loving he the weth himselfe. For surely he dealeth nor with it by any law, as by his right he might deale, and drive it before him as he doth the rest, or suffer it to goe by him. How beit he doth none of these, but layeth it upon his shoulders, and all the journey carrieth it through

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through the defert, takeing all the labour and trouble upon himfelfe. that at the least wife the theep may rest Neither doth he it grudgingly but willingly, for he is full of joy for his theep recovered. Now marke this also, how well it goeth with the sheep, with how great quietnesse and case it lyeth on his shepheards shoulders, neither doth it unwillingly fee it felfe resting so sweetely being delivered from the difficulty of the journey, as also voyd of all feare both of dogges and wolves, that is, of all errours and lies, yea and of all perrils and mischiefes. And this furely deserveth to be called a very pleasant picture, exceeding amiable and comfortable to be looked upon No otherwise doth our Lord Issus Christ deale with us, whiles be delivereth us, which he hath once done corporallie by his passion and death, but now doth eft soones the same by his power, and Spiritually by the preaching of his word. Wherefore he layeth us apon his shoulders, carrieth of defendeth us, so that we are safe from al perils of death and the devill, which albeit they terrifie us, and shew themselves fo, as though they would devoure us, yet prevaile they nothing. For whereas we are carried, it is a fafegard unto us, and the fame exempted us from all dangers, and putteth away all feare, As the sheep lying upon the shep heards shoulders is little carefull, though the doggs barke much, and the wolfe craftily goeth up and downe, but rather hanging downe the head 15 quiet and fleepeth foundly. So we also, if we stand and abide unmoveablie in this article, I beleeve in lesus Christ our Lord, who suffered, fied, role againe for us, &c. there is no cause why we should be carefull It we perish, or be devoured of the devill, though he open his jawes 15-ver so wide. For we are northen in our own way, neither walke we op in our own feet, but we hang up in the neck o four shepheard, and ly his own shoulders, where we are safe enough. For sin, death, and f. I, although indeed they be terrible, yet dare they not fet upon him, rwife if it were not for this, we should be miserable sheep, which the ild forthwith be brought into a lamentable and wretched case. For even as a sheep cannot take heed and foresee to it selfe, that it stray not the way, unleffe it be led of the shepheard, and when it hath straved solis loft, cannot by it selfe come againe to the shepheard, but must be the lat and inquired for of him, untill he hath found it, and fo must be En igran bis shoulders and brought bome againe, left that it be again fraye which ifed from him, or catcht of the wolfe and vent in prices : So we telves can profit our felves neither by helpe, nor counsell, that w The obtaine peace and quietneffe of confiience, and escape out of the I of be diviil, death, and bell, except Christ him felfe repeat his word at 145 and call us againe unto bim. And although we come unto him, at 's w fland in faith, yet is it not in our power to keep our felves eine n, or to ftand by our own ftrength, unleffe he eftsoones by the power

power of his word, hold, lift up, and carrie us, for that the divell alwayes im igineth and purposeth deceit and distruction toward us, and goeth about like a roaring Lyon, feeking whom he may devoure, as St. Perer wimefferh, Wherefore here is no place to boalt of free will, or of our own ftrength, which is none, neither in beginning any thing, neither in going forward therein, much leffe in perfevering or continuing in it, but Christ our shepheard alone doth all things. Howbeit we are fure hereof, that whiles we lye upon the thoulders of Christ, we shall remaine safe from all terrour and misfortune. For bewill not fuffer us to beplucked or taken from his neck, neither will be bimfeije cast us off, being so g'ad and juyfull, that he bath found his lost sheep, and brought it againe to the reft of the flock. And in fumme, here is no terror, or trouble, or exaction, but meere life and grace, whereby he bandleth bis heep most lovingly and gently. But on the contrary Moses, not as a thepheard of miserable and weake sheep, but as a master of stronger cartell, driveth his heards with a staffe and a rod three dayes journey through the defert, untill they or be tyred and wearie with walking : of this thepheard those hardned and wild ones are to be tamed and bridled. And we also, when we shall be under Moses, to wir, according to the flesh and the outward life, must goe, and doe that which the law requireth. But in that we are, and are called Christians, we must by no meanes Coluffer, that any worke be layed upon us, yea or exacted of us, but must give our selves only to Christ to be carried and gently lifted up, not upon borfes, and chariots, but even upon his only shoulders. Which commeth to passe, as I have faid, when be suffereth the word to be preached unto us, and we also beleeve the same, that he dyed for us, that on the croffe he beare our finnes in his body, that he hath overthrown the diveli. death, and finnes, and put them under his feet, and bath made and openned unto us entrance to eternall life. Wherefore we mul not have respect to our own life, how righteous and strong we are, but we must fludy upon this own thing, that we may reft lying upon his shoulders. In this circle we muft bave no care of finne, deatb, life, or penfiveneffe, in a fmuch as wie have all things to the full in Christ, who beareth and keepeth us. Now he is not content with all these things, both that with such great travel he seeketh his sheep, and also that having foundir, he carrieth it with incredible joy, but it being brought againe, he maketh fest wall dayer, and exceedingly rejoyceth, calling together his neighbours and friends that they may rejoyce with him. Yea he affirmeth, That God also in heaven with the whole beavenly boft, doe reioyce over one finner that repenteth. In which words he shewethand declareth, who he is, which deserveth to be called his loft theep, namely fuch a finner, as being led by repentance of his former life, dorh amend, most fervently of defiring to be delivered from

from finnes, and earneftly endeavouring to come unto Christ: fuch a one hath a miserable and troubled, yea and a contrite and bumbled beart, and an affliffed conscience, which the Divell by all meanes fighteth against. and fo presseth it, that it is almost overcome with distresses, &c. But Christ affisteth and comforteth him, for he is such a man; as feeketh no theep but that which is loft, and cannot helpe it felfe. How may Christ be preached with greater gentlenesse, and more effectuall consolation of words? or what thinkest thou should he doe more to cheere the mind of and to confirme in him a fure confidence toward himselfe? For we fee him fet forth by himfelfe to us miferable finners, as a most loving thepheard, who most forrowfully feeketh his facep being loft, and most joyfully bringeth them againe being found, and taketh fo great ioy. that with him all the Angels also and Saints doe rejoyce over us. Now he that could firmely beleeve thefe things, should without doubt through Christ receive true comfort and joy, for asmuch as here he hath a certaine promise, that if he surely cleave unto Chrift, and rest upon his shoulders, be Shall be an acceptable and welcome guest in the kingdome of Heaven. and shall be received with exceeding great joy. But we being troubled with forrow and anguish of conscience, have a far other feeling and affection, when as the heart can thinke nothing elfe, but that all the Angels doe stand behind us with a drawn fword, which feare so troubleth us, that we can conceive no cheerfulnesse in our mind, neither of God, nor of the Angels. And there are some also, which can behold no creature with a glad mind, fearing the or beholding of the funne, yea being fore afraid at the noise of a leafe. All which proceed from hence, for that they trouble and yex themselves with their own thoughts, out of which they would willingly wraftle, sparing no labour, that they might feele that aprightnesse and integritie in them, which would be abashed with no feare. But if thou be desirous to conceive true comfort and ioy in thy heart, then fee that thou doe diligently and well print and fasten therein this amiable image of the most loving socheard, and the word of the Gospell, and fecke it where it is to be fought, that is in Christ and no where elfe; of for in this man thou shalt find all things, so that thou abide in his safe cuflody and upon his shoulders. But what sever comfort can be obtained without him, it commeth not from the heart, although thou call to help thee all the creatures, and shouldest also be partaker of the pleasure and joy of the whole world. . The ninth Sermon of Dr. Martin Muther, of the Moman of Canaan. Matth. 15. Verfe 21. to the 28. And Iefus went thence and departed into the parts of Tyrus, &c. IN this text is fet forth unto us an example of a conftant and stedfast faith. For this woman did so persevere, that shee overcame three most sharpe conflects, and notably teacheth us, what is the qualitie and proper vertue of a true and right faith. Which indeed is a certaine truft, and

most deeply feeled in the mind of the divine goodnesse and grace known and made manifest by the word of God. For Mark mentioneth that thee heard thereport of Icfus, without doubt good and joyfull, that he is a bountifull man, and marvelous ready to helpe every one. That report was good tydings and the word of grace unto ber, whereupon also this her faith did begin, For unlesse the had believed that she also might be made partaker of Christs bountifullnesse and goodnesse, the would not have fo tollowed him, or cryed after him. Which is that whereof we have often admonished, and which we are taught, Rom. 10. That fasth is by bearing Wherefore the word ought alwayes to goe before, and give the begining, offalvation. But how came it to palle, whereas many other also heard the fame report of our Saviour Jesus, yet they followed him not, yearthey onite dispised that report ? I answer, I bey that are not fick, as they have no need of the Pb fitian, fo neit ber are they defrous of bim. But this woman was afflicted and felt her necessity, yearbat report was fo ieyfull ante ber, that shee being stirred up thereby, did follow (brift running after such a pleasant lavour, Cane, I. Wherefore Moles must alway goe before, who may teach us to feele sinne, whereby grace may be wished for and defired of us, It is in vaine therefore, although Chrift be preached to be loving, and to be defired and longed for, it a man be not before humbled through knowledge of himselfe, and made desirous of Christ, according to the fong of Marie: the Lord bath filled the hungry with good things, and the rich be bath fent empty away. New all thefe things are written for the confolation and lifting up of them which be miserable, poore, needie, oppressed with sune, and abjects, that they may know to whom they may flee in al diffres, & wher they may feek for help & fafetie how Christ vrgeth and inflameth faith in them that be his, whereby they may become fronger andmore confirmed. For first, whereas this woman being encouraged with that alluring fame of his, goeth after him & cryed for help, doubting nothing but the should trie him to be fuch a one, as the had heard him reported to be, and that fle flould forthwith intreat him for the recovery of her daughter: Christ in all respects sheweth himselfe unto her so, as though he would deceive all her trust, and make hisreport falle, fo that thee might think with her felfe: Is this that man which is so bountifull and ready to help all? Doth he so fulfill the most commendable report which goeth of him? Where doth there appeare fo much as any thing like unto those things, which men have told me of him? They were deceived themselves and deceived me also. He sheweth himselse an enemie rather then a friend. Why doth he not so much as speake a word, and friendly denie me help, if I be unworthy thereof? He holdeth his peace like unto a block, and vouchfaleth not to speake a word, neither offereth his help. Here surely Christ gave a grieyous blow to the mind of the filly woman. So it is an incomparable torment

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ment to them that beleeve, being in diftreffe, when God sheweth him. felfe such a one at their prayers, like unto one that is angry, and whom they pray unto in vaine, biding fo decoly his grace, that they now perceive nothing elfe, but that he will not performe those things which he bath promifed, and that fo be will flew his own words to be falfe. That truly hap. pened to the Ifraelites at the red fea, and to many other excellent holy men. But what doth this woman to these things? Shee removeth out of her fight and mind, that Christ sheweth himselfe so ungentle and hard to be intreated, shee being constant & nothing moved hereat, perfevereth in the trust of his goodnes, whereof shee had heard, & which shee had conceived in ber mind, Inffering her selfe in no wise to be turned from it. So allo must we doe, we must trust unto the word alone, although God himselfe and all creatures pretended otherwise then the word preachet b. But this is the monthard to nature and reason, to be so utterly destitute, and to depend on the word of God without any feeling of comfort, even when a man feeleth and tryeth all things to be contrary. God give unto us fuch a mind and faith, that we may so doe, especially at the poynt of death and in extreame necessities. Secondly, whereas the crie and faith of this woman seemeth to have suffered repulse, the disciples come with sheir faith, doubting not but that they shall intreat the Lord, but when they think that they shall make him more case to be intreated, they find him to be much more hard, repelling as it appeared, and as they thought, the faith and prayers both of the woman and also of themselves. Neither doth Christ here hold his peace, and leave themin doubt, as before, but he seemeth plainly to deny that which they aske, saying : I am not fent but to the loft Sheep of the house of Israel. This ftroke is much more grievous then shat former, where not only the person of the intreater; is repelled, but all hope also which is wont to be left, is cut off, namely the comfort of the intercession of all the other Saints and elect. For it is almost the last refuge to them that suffer distres and feele the indignation of God, to get themselves to good and godly and holy men: seeking for comfort and help, where unto, as the charitie requireth, they find them ready and willing, but even they also some time doe in vaine aske help and succour, for neither are they heard, and so the case of them that be in diffresse becometh worse and more lamentable. So the afflicted and desolate may truly object unto Christ all those words, hath promised that he will heare his Saints, as : If two of you shall agree in earth upon any thing what soever they shall defire, it shall be given them of my Father which is in Heaven. Aggaine, What seever ye Shall afke, beleeve, and ye shall receive it. And many such like. But if to him that objeceth thefe things, and asketh him how he can goe from his words and promiles, he answer thus : I goe not from my promises, I have not promiled that I will heare all prayers, but the prayers of them that be mine,

which are of the house of Israel, not of all what weer. What thinkest thou, may thy heart then thinke having taken fuch a repulle ; Such an answer is as it were a flash of lightning, wherewith the heart and all truft is severed and broken in a thousand peices. For what truft can there be left, when he heareth that that doth not percaine unto him. which because of the word of God he trusted to have obrained, but unto others. Here not fo much as a word can be left, if one doe according as he feeleth. But what doch this woman? She doth not fo fall from hope, Thee fill ficketb to the words which fice had heard of Chrift, albeit he wentabout by this other repulse as with a certaine force to wrest them our of her heart, fhe fufferetb not her felfe to be frayed away neither with that ungentle frence, neither with this hard answer, foe continueth fedfaftly in a fure confidence, beleeving that under this difficultie which Christ did pretend, that grace was as yet hidden and laid up for ber, which fbe had beard reported of him, fhe cannot be brought for as yet to judge Chrift not to be bountifull and gracious, and that he can deny the helpe which fire defireth. This was to persevere strongly in faith. Moreover the followeth Iefus even into the house , as Marke writeth, she is instant upon him, falleth down before him, and faith: Lord helpe me. Here the Lord giverha deadly and the last blow saying unto her face, that she is a dogge, and unworthy to be partaker of the bread of the children. What may the answer hereunto? For he teemed to fignifie in these words that the is of the number of the damned and desperate, which can looke for no part with the Elect. This word feemeth eternall and that cannot be gainefaid: For he which do:h not pertaine to the company of the Elect by the ordinance of God, what may be hope to be left for him? This woman is not yet discouraged and past hope, but yeeldeth to this judgement of the Lord, The confessor b of her own accord, that She is a dogge, neither desireth She any thing but that which is wont to be given to dogs, namely the crum's which fallet b from their mafters table. Seemeth the not to have used marvelous cunning? She taketh Christ in his own words. He had made her like unto a dog, that acknowledgeth it, and defireth that he will only fuffer her to be a dogge according to his own faying: what should he here doe? how should he escape? he was now as it were even taken. For the crummes under the table are granted to the dogge, for unto dogges they are faid to be due. Here therefore Christ being as it were overcome, doth open himselfe wholly, and granteth the defires of the woman, and maketh that shee is not now a dogge, but a true Ifraelite. These thing? are written for the instruction and comfort of all us, whereby we ought to learne, how deeply sometime Christ hideth This grace from us, and how we must not judge of God according to our own fence opininon, but only according to his words For we fee here that albeit Christ the wed himselfe very hard to this woman, yet he did not plainly deny to help her but what foeyer he answered, how foever it

feemed to pretend adenyall, yet was it not a denyall, but did hang in doubt, and left an entrance for faith, although but small. For he said not at her first petition: I will not heare her, but he held his peace, neither promifing nor denying helpe. So to the second petition, which the Apofiles made, he faith nor : freis not of the house of Israel. I cannot there . fore performe that which the defireth, but he only faith : I am not fent but to the lost sheep of the bouse of 1 frael, leaving all things in doubt, and in the middeft between a plaine grant and a denyall. So when the had the third time defired him, he faith not : thou art a dog, get thee bence, the bread of the children is not due unto thee, but he faith : It is not good to take the childrens bread, &c. againe leaving in doubt, whether the was a dogge or no. Nevertheleffe all these syings doe pretend outwardly rather a denyall of helpe, then provoke her to hope, but in very deed they did containe in them rather a promile and Thope, then a denyall. Yea there was nothing but a promise and a certaine expectation of helpe. (howbeit most deeply hid and altogether secret) under that silence and answers, although they were hard, and a denyall only sounded out. wardly. Bytheseitis shewed how our heart is wont to be affected in tentation. For according as that feeleth in tentation, so Christ here behaveth himselfe. It feeleth all things to be denyed, when as it is farre otherwise. Wherefore it is requisite, that leaving his own feeling, by a fure faith in the word of God it conceive and hold fast the promise of helpe deeply hidden under the denyall, and yeeld unto the fentence of God toward us, as this woman did, to shall we overcome and take the Lord in his words, that he cannot but helpe us. So that if we feele in our conscience at any time God rebuking us, pronouncing us sinners, and unworthy of the Kingdome of heaven, then we feele as it were Hell, and it seemeth unto us that we are past all hope and recoverie for ever then if any had the skill of this woman, that he could take the Lord in his own judgement and say: yea Lord, I am a sinner, and altogether unworthy of thy grace, but thou haft promised forgivenesse to sinners, neither dideft thou come to call the righteous, but as Paul faith, to fave finners : hee truly should bring to passe that the Lord should be inforced, even by his own judgement to have mercy upon him. So did Manasses, when being penitent he prayed for pardon, as we read in his prayer: He yeelded to the indgement of God, acknowledging bimfelfe a most grievous finner, and fo be bound God with his promife, which had promifed forgiveneffe of fine to finners, not to the righteous. The same also did David observe, Pfal. 51. Against theconly, faith he, have I suned, and done this evill in thy sight. that thou mightest be instified in thy sayings, and found pure when thou are judged. For that doth purchase unto us all displeasure, that we disdaine to fuffer the judgement of the Lord, and doe against our wils yeeld unto bis sentence, when he pronounceth us finners. Such a great thing is it to acknowledg &

acknowledge finnes, and to imbrace the judgement of God. We all contelle our felves finners in words, but as foone as the Lord fpeaketh that in our heart, and pronounceth us finners, we doe not abide by that which before we confessed, we had rather be counted righteous and free from that judgement. But it must needs be, if God must be just in his words. that thou be a finner, then also mayft thou use the right of finners, which God himself hath given unto them, namely to pray with a fure expectation of forgivenife of finnes Then is it not permitted unto thee only to feed under the table of crummes after the namer of dogges but being a child of the boushold, thoushalt fit at the very table, baving God now bow great secuer be be, given unto thee according to thy defire. Hereof also we have an historicall exposition of this text according to the allegories. For as it chanceth to this woman her daughter being fick, for whom through faith (be obtained bealth by a miracle : fo also it falleth our with us, when we are delivered from the spirituall sicknesse to wit finnes, which truly are a most grievous and troublesome Divell unto us. For as the acknowledged ber felfe a dogge, so must we acknowledge our selves finners and judged unto Hell, the Lord pronouncing it, which if we can doe as she could, we shall be safe. We have already spoken elsewhere of other things, where of there might be occasion to speake out of this text, as how one may obtaine grace and fafety by the taith of another, as here it fell out to the daughter of this woman. This thing also (that Christ, his Dilciples, and the woman, are hereexamples of love, foralmuch as none of them pray for, feeke or doe those things that are their owne, but every one that which is anothers) is very manifestby it felfe, and eafily acknowledged of every one, especially seeing that we have so largely entreated hereof in another place. 3 Dermon of Dr. Martin Lus ther, wherein is taught that we are labed freely by grace, with= out the moghes and merrits of men, Tit. 3. Verfes. tothe 7. When that bountifullneffe and that love of God our Saviour toward, co. D'Aul having willed before that all should be put in mind to be obedient to such as be in authority, and ready to every good worke, to speake evill of no man, to be no fighters, burgentle, shewing all meckenesse unto all men, &c. these few words being put between, that we out selves were in times past unwise, disobedient, deceived, serving divers husts and voluptuousnesse, &c, he added those words which we have already mentioned, as if he should say: Wherefore should it grieve us to deserve so well of all men, when as God hath before deals so bountifully kindly, and gently with us, with whom without comparison, we are leffe and have leffe of him deferved, then any being compared to us can be, or can deferve of us? As therefore God hath with exceeding bountifulnesse and kindnesse most gently behaved himselfe toward us, of his mercy granting and giving unto us all things; fo ought we to doe all Chines

things with all charity and good will toward our neighbours, albeit they have otherwise deserved, for as much as we are like unto them, subject to all sinnes and evill desires. Here we see how the Apostlewill have us to be affected towards men: He will have us subject to them that be in authoritie, kind unto others, and ready to doe well unto them with all gentlensse, although they be evill, blind, and in errour, that we grudge not to beare these things, and as much as lyeth in us, endeavour to doe them good, taking all things in good part, considering that God hath so dealt with us, when we were evill and wicked, like unto them.

This word, appeared, we have else where declared to fignifie the revelation of the Gospel, whereby Christ appeared in the world : Albeit the unskilfulneffe of Ministers hath wrested it to the carnall nativity of Christ. He useth nor here the word grace, which he useth before, but hath fet in flead thereof two other words of marvelous comfort, Tit. 2. II. [bountifulnes, and love towards men] which he attribute theo our God. The first is called of the Grecians Chrestotes, and is that kindnes, gentlenes and sweenes of conditions, wherewith they that be endued, with them all of us are with pleasure conversant, and marvelously delighted with their companie, fo that they doc with this their gentlenes and kindnes allure and greatly provoke all men to love them. For such can suffer all without griefe: they contemn no man : they repell or put none from them with bitter, hard, and disordered conditions : accesse unto them is not hard, but they are so open, and ready for all, that every one dare refort unto them, and defire their help. 'And to conclude : they are such men as the Gospel describes Christ unto us, whom they declare to be gentle to all, a despiser of none, of which denieth no benefit to any, pliant, prepared and ready to doe good to all. So God also by the Gospel is preached and offered unto us wholly good, bountifull and sweer, open to all, rejecting none, bearing all our finnes and offences, repelling no man from him with excessive severitie. For we read and heare nothing to be declared in the Gospel but meere grace, and meere goodnes, whereby he doth most mercifully heare us, and most gently handle us, and not any man according to his deferts. This is the time of grace, wherein it is granted to all to goe with great boldnes unto the throne of grace, as it is written Heb. 4. and Plal. 34. Come unto bim, and be enlightened, and your faces shall not be ashamed, that is, he will not suffer you to pray of and come in vaine, neither to returne with confusion being frustrate. The other word is Philanthropia, love of men, as covereousnes may be called love of money, as David 2. Sam. 1. calleth the defire of women, the love of women. And the Philosophers call certaine living creatures Philanthropa, that is loving toward men, as are hotles, dogges, dolphines. For these creatures are by nature delighted with man, they defire his company, and do willingly ferge him as though they were moved

moved with some reason and sense of humanitie. This name, and such love the Apostlehere attributeth to our God, or which Mojes also did before him, Deut. 33. where he fpeaketh thus of God: The Lordappeared baving in his right banda law of fire, and he loved the people. The meaning therefore of the Apostle is this: Our God hath in the Gospel shewed himselfe unto us not only bountifull, kind, gentle, and sweet, which can beare, and will receive all, but also he so loveth us, that of his own accord he adjoyneth himfelfe unto us, teeketh to have to doe with us, voluntarily flieweth and offereth his grace and bountifulneffe unto us. and most gently imbraceth as many as only doe not refuse his grace and love, and defire to draw nigh unto him. What should he doe more? Who cannot see hereby, why we count the Gospel a preaching, joyfull and ful of all consolation of God in Christ? For what can be spoken more lo vingly and sweetly to a finfull and afflicted conscience, then these words? Olamentable case, how miscrably hath Satan by the lawes of his Pope oppressed and obscured this soveraigne sinceritie of the word of God.

Now let no man restraine these two words (bountifulnesse and love toward men) to the persons for God is plainly without respect of persons bountifull to all, and a lover of all, otherwise if we should here make a difference between men, we thould acknowledge that feme thing is received through our merrits, and not all things through his mercy. Where it must be well marked that God is said to be a lover of men, not of this or that nature only, not held with love of the person, and therefore thefe two, bountifu!neffe and love toward men, must be taken after a generall fort, that in all things the chiefe praise may be attributed to his mercie, that no mantruft in his own merrits, neither be terrified with finnes, but that altogether doe trust to his grace, which he voluntarily offereth unto us, with fo great kindnesse and love towards us. For if any respect of person might be had here, it should furely be had of them, which are rich in the workes of righteousne fle, but Paul exprestly rejecteth these faying: Not by the workes of rightcoufnesse which we had done. How much leffe then shall this bountifulnesse and love of our God toward men appeare because of any mans wisedome, power, nobilitie, riches or any fuch thing, when as no respect is had of workes of righteousnesse? Great is the grace of God toward us, which appeareth in the Gospel, year and nothing but grace, which admitteth no merrit at all of ours, utterly taketh away all boaffing and glorying, and fetteth forth the glory of God alone, who freely giveth it unto us being unworthy So in this text thele two, faith and love, are taught to receive benefits of God, and bestow them on our neighbours, which the Scripture doth very often repeat, fo that even the dustrine of salvation consistes wholly in them, neit ber can one be separated from the other. For he that doth not firmly trust in the divine grace. cannot

cannot but be remisse and som to doe well to his neighbour, and so witnesse the faintnesse and weaknesse of taith, which is the fountaine of all duties and benefits: As contrariwise the stronger faith that one is indued with, o much more dutifully or with readier mind he endeavoreth to descrive wel of his neighbours. All both doctrine and life worthy of Christ, (that all things may be declared most briefly, manifestly and sufficiently) confist of these two faith and love. Whereby man is made as it were a meane between God and his neighbour, that he may receive of God from above, and give to his neighbours beneath, and be as it were a conduit pipe, through which the fountaine of the divine goodnessed oth continually flow to his neighbours. And such men are like unto God, which in Christ receive of God whatsoever he hath, and doe agains by their good deeds declare themselves as it were the gods of other, and fulfill The prophetie of the Propher, Plalme 82. I have faid, ye are gods, and yee all are children of the most high. We are children of the most high by faith, whereby of nothing we are made the heires of God. And we are gods by love, which maketh us beneficiall to our neighbour : for a smuch as the nature of God is nothing but bountifulnesse, and Paul here faith: the bountifulnesse and love of God toward men, which he doth with incomparable plenty daily powre forth upon every one; as we fee, We must only endeavour, that every one doe nothing doubt that these things are spoken to him, that the bountifulnesse and love of God to manward is revealed and offered to every one, that by these words he may establish. exercise, and strengthen his faith, being certaine that they are most true, and that God both un loubtedly is, and alwayes will be bountifull and loving toward him. If thou canst believe this, it will assuredly so come unto thee: thou mayest then with a full confidence pray and defire of him whatfoever thou wilt, and complaine unto him of whatfoever doth grieve thee or other, Bur if thou want this faith, it had been better for thee never to have heard any thing hereof, for that by thy infidelitie thou reprovest of falshood these words so precious and full of consolation and grace making fo light account of them, as not beleeving that they be true. Which furely is a great contempt and dishonour of God, that scarce a more grievous finne can be committed of thee. Contrariwise if thou be indued with this faith, it cannot be, but that thy heart being thereby Cheered, should even as it were laugh and leap for holy joy in God, being voide of all care and trouble, and be made above measure confident. For how can any discouragement, any whit of sorrow remaine in that heart, which doubteth not that God is gracious and bountifull unto it, and beareth a lingular affection of love toward it, that it is adelight and pleasure unto him to doe it good, and injoy it as a friend? Surely the heart is necessarily delighted with this spirituall joy and pleasure, or undoubtedly it wanteth faith: Paul in the Epifle to the Galathians calleth

this, to receive the holy Ghost by the Gospel. For the Gospel is so pleasant a preaching of the grace and goodne ffe of God, that while it is preached and beard, it bringeth the holy Ghost with it, no otherwise then the beames of the funne doe naturally bring heat with them. How could the Apostle use more pleasant and sweet words ? I dare say that I have in the whole Scripture read none more pleafant, and so sweet words of the grace of God, as thefe two, Chreftotes, Philanthropia, that is, bountifulneffe, and love toward men, in which the grace of Ged is so discribed, as whereby hedoth not only forgive our finnes, but doth also desire to be conversant with us, and is ready to doethe part of a very friend toward us, volun. early offering himselfe to helpe usin all things, also to bestow more benesits upon us then we can desire or aske, that we may presume of him no otherwise then of a most neare and familiar friend, of whom we may obtaine all things, in whose eyes we are most deare, and even delightfull. Thinke in thy mind of a most perfect friend, which hath fulfilled all the parts of friendship toward thee, and thou shalt have after a fore a forme, although yet farre unlike, of the divine goodnesse and kindnesse, which is here attributed to our God, by the name of bountifulnesse and love toward men. But when thou haft a found faith in this bountifulnes and love to manward, and thereby doest live in thy God, so bountifull gracious, and gentle to thee, rejoycest, and art full of all good things, being certain of his continuall grace, what shou'dest thou do any longer in earth? what in this life ? Thou canft not in this case be idle, as surely that love of God and pleasure which thou enjoyest in him will not fuffer thee to be idle. Thou shalt be inflamed with a marvelous studie and defire to doe what things foever thou canst know will be an honour un othy God, foloving and bountifull unto thee, and will turne to praise, glory, and thanksgiving unto him. Thou shalt have no choise of workes, thou shalt passe for no precept, thou shalt feele no compulsion of the law, having a most ready will and pleasure to doe, what sever things thou shilt know to be acceptable unto God, whether they be contemptible or noble, small or great, thou shalt count them alike. But first of all it shall be thy defire, that this blessed knowledge of God may be common also to the rest, whereupon by and by thy love will here shew it felfe, and will affay all meanes, to make this truth of falvation manifest unto all, it will publish and repeat it, wheresoever it shall be able, rejecting and condemning what soever other either teach or say, that agreeth not with this truth. Whereby it will come to passe, that Satan and the world, which heare nothing to unwillingly as this truth, and cannot abide that their things should be condemned, will rife against thee with all their might, will by and by trouble thee, all the great, learned, rich and mighty of the world will condemne thee of herefie and madneffe, and will leave no meanes unattempted untill if they beable they have H dispatche

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dispatche thee of thy life, Thus with Christity Lord thou thalt be perfecuted, and suffer extreame ignominie, thy body, life, goods, name, friends, and all things benig brought into perill, untill they have thrust thee from them out of this life into the eternall and bleffed life : In the meane fealon thou must suffer all these things with a patient mind, and take them in good part, looking none of the spirituall roy, which thou mast of Christ in thy God, and for thy part she wing to thy persecutors all kindnesse and love, being alwayes mindfull, that thou a little before was not much unlike them before God. All which things thou shilt doe through faith and love, albeit they exceed the strength of nature. And this indeed is a true Christian life, wherein thou doest en leavour to do fo to other, as God hath done to thee. Not by the workes of righteoufnesse which we had done. In these words the Apostle signifieth that which we have now faid, and proveth it as it were by rendring a reason. For it the bountifulnesse and love of God to manward hith appeared, and he hath faved us of his mercy, and not because of our own righteousnesse, yea we being by all meanes unworthy, and subject to innumerable sinnes, it is meet that we also doe good to them that have not deserved so much of us, and are unworthy thereof. For we which are become the sonnes of God, must resemble God our father, and bestow benefits according to our abilitie as well upon our enemies and persecutors, as upon our friends and them that do good unto us. Whereof Christ also liath admonished us. Mat. 5. Love your enemies, that ye may be the children of your father which is in beaven, who maketh his funne to Shine upon the good and evill, and fendeth rains on the just and unjust. For if ye love them which love you, what reward shall yee have? when as even the heathen and Publicans doe the fame. Now the Apostle doch not only expresly condemne us for evill workes, but faith : Wot by the workes of righteoufneffe, or, which we have done in righteoufneffe. Where he alfo rejecteth those workes, which we counted righteous, and were thought both of us and others to have been done in righteousnesse, when as they were so farre from being righteous, that they made us unworthy of the grace of God, and more unfit to receive it, for they are deceitfull workes, whereunto we add this finne, that we thinke them righteous, and truft in them, whereby God is provoked to anger more then can be faid, even asour enemies are wont to move us to anger, when as they will avouch those things to be just, wherein they finne and doe unjustly. But even as God, when we being unwife, by errour moved him to anger, counting our fins workes of righteousnesse, did not therefore reject us, but of his meere mercy deliveredus from this errour and finnes : fo we neglecting the foolishaesse and dotage of our adversaries, whereby they contend that finnes are to be counted for righteousnesse, ought neverthelesse of meere love, having no respect of evill or good deserts, to be benefic all unto them

them, and endcavour to doe them good in allthings, looking for fruit of our benefits not of them, but of God alone. Let thefe things fuffice to have been spoken for a compendeous and generall exposition of this text. Now let us also briefly wey the words, wherein he setteth forth and commendeth the grace of God. First he so greatly extollethit, that in respect of it he condemnethall our good workes and righteousneffe:neither doth he condemne a fmall thing, when he condemneth our righteoulnesse or righteous workes, the most excellent thing that man can have in earth. For if all men with all their might should labour and endeavour to attaine to most exact prudence, wisedome, and liberty of mind and will, which weread that some Philosophers and Princes have done, as Socrates, Traianus, and many other, whose fame the whole world hath long fince spread abroad both by words and writings:neverthelefic all fuch wifedome, and all fuch vertues are nothing but finnes before God, foralmuch as they be not done in and by the grace of God. Doers of fuch vertues are ignorant of God, and therefore they cannot honour him by their studies and endeavours, they thinke they have all things of themselves, when as no man can have any good thing at all, but of his grace alone, which the Gofpel preacheth. So Paul glorieth, that he, before he knew (brift, lived a blameleffe life, and was more zealous toward the law then those of his age, that he also thought, that he did athing acceptable to God by persecuting the Christians, which condemned that blameleffe life which be led, but afterward when he had learned Christ, he faith, that he counteeb that right cousnesse to be but dung, that be might be found not in such righteoufneffe, but in Chrift by faith. Phil. 3. The same thing he witnesserh and entreateth of at large in the Epistles to the Galathians and Coloffians. Here therefore is condemned all boafting of free will, mans strength, righteousnesse, and good workes, and it is concluded, that they are all nothing but finnes, and certaine deftruction, although they have a faire shew : that they are faved by the only grace of God, as many of us as believe, and call for it, with acknowledging of our own vanity and perdition. Now we must accustome our selves to the Scripture, which maketh mention of two lorts of righteousnesse, one humaine, which Paul here and in many other places bath mentioned, the other divine, even that grace of falvation, which instifieth us by faith, whereof he speaketh in the end of this text: That being instified by grace, we should be beires of eternall life. Here thou seeft plainly that the grace of God is our true righteoulnesse, whereby we are instified, which is therefore called the rightconfueffe of God, for that it is given unto us of God, and is made ours, when we are made partakers thereof by faith. Of this he speaketh also. Rom. 1. In the Gospel is revealed the righteous nesse of Godfrom saith to faith, as it is written: The iust shall full live by faith. And Gen. 15. Abraham believed, and it was counted to bine

Him for righteou fneffe. Whereupon the Scripture concludeth, that no man is counted righteous before God, but he that beleeveth, as the A. Postle testifieth, where he reciteth that saying of Habacuk: The inst shall live by faith. So it appeareth that faith, grace, mercie, truth, righteouf. neffe, that all these are that same which God worketh in us by Christ and the Gospell. Whereupon it is faid, Pfal. 25. All the wayes of the Lord are mercie and truth. For those are the wayes of the Lord in which we observing his commandements, doe walke, and he againe in us, now those wayes must be directed by his mercie and truth alone, not by our strength and industrie, for asmuch as our wayes being ordered hereby, are nothing but vanitie before God, and doe deserve his wrath. According to that which the Lord faith, Blay 55. As farre as the beaven is higher then the earth, fo farre doe my wayes exceed yours. As if he should Say: Your righteousnesse is earthly and of no value, wherefore yee must bid it farewell and walke in mine, if ye hope for falvation. But according to bis mercy be faved us. It is marvell how the credit of these words can Rand, wherein the Apostle affirmeth that we are already laved, although living yet in earth, and therefore in continuall miserie. But he did so speake, that he might more fully expresse the power of the divine grace, and the nature of faith against hypocrites, who as though salvation were yet farre of, doe in vaine endeavour to get and obtaine it by their works. For Christ hath already favedus: he hath performed all things which are required hereunto, that we may be faved: he hath overcome and fubdued finne, death, hell, &c. so that he hath left nothing, for any man to care for, he hath also given all these things unto us in Baptisme, that wholoever beleeveth in Christ, that he hath performed them, hath them rogether in the fame moment, fo that he hath need of nothing more unto salvation, but faith alone, that he may firmely beleeve that these things are so performed. But mark how incomparable riches of his grace God hath poured upon us in Baptisme, who hath delivered us even from thole works, wherby those foolish holy ones go about to merrit heaven,& to be faved. For we must have heaven, and be faved before we can do any good works, for that works cannot merrit heaven, but heaven being before given of meer grace, caufeth us to do good works, & that for no hope of merrit or reward, but only to the commoditie of our neighbours, & the glory of God, untill this body also be delivered from finne and death. Wherefore all the life of a Christian after Baptisme is nothingelse,

Wherefore all the life of a Christian after Baptisme is nothingelle, but an expectation of salvation and filicitie to be revealed, which they that believe in Christ doe now possesse, although hidden. They have all things now certainly, but they are yet hid in faith, which when as it is changed, knowledge being revealed, all things as they now have them, shall appeare, which shall come to passe, when pleasant and wished death cometh, according to that saying of sohn: 1. Sohn 3. 2. Dearly

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beloved, now are we the sonnes of God, and yet it doth not appeare what westill be : But we know that when be shall appeare, we shall be like bim. And every man that hath this bope in him, purgeth himselfe, even as be is pure. Wherfore fuffer not thy felfe to be deceived, and to be feduced from this truth by those hypocrits, which concerning faith, doe falfly affirm e that falvation is farre from thee, and teach thee to endeyour in vaine to attaine unto it by thy workes. It is in thy felfe, if thou beleeve that all things are performed by Christ, even as he himselfe witnesseth : The kingdome of God is within you, Luke. 17. So that all our life after Baptisme ought to be nothing else but an expectation that that should be revealed which is already in us, and that we may comprehend, as we are comprehended, as Paul faith Philip. 3. I follow if that I may comprebendthat, for whose sake also I am comprehended of Christ, that is, that I may at length fee those things which are given me, being asyet in the flut closet of faith .He coveteth, and burneth with defire to fee the treasure which by faith he received both given and sealed in Baptisme. Whereupon he addeth in the same place: Our conver fasion is in beaven. from whence also we look for our Saviour lefus Chrift, who shall change our vile bodic, that it may be fashioned like unto his glorious bodie. Herewith also ageeth that which he faith Gal. 4. Ye know God, and by and by he doth as it were correct that which he had faid, Tea, faith he, rather are ye knowne, both which are true, although not after the like fort : We are now knowne of God, so that he comprehendeth us, and we indeed know God, but we doe not yet comprehend, for that our knowledge is as yet hidden and closed up in faith. He faith moreover Rom. 8 Wes are faved by bope, that is, we are faved, although we yet fee it not, for that which one feeth, he hopeth not for, but if we hope for those things which we fee not, we doe with patience abide for them. Christ confireth this Lake, 12 Let your loynes be gird about, and your lights burning. and ye your sclues like unto men that wait for their mafter, when he will returne from the wedding, that when he cometh, and knocketh, they may open unto him immediately. In which words he only bideth them that be histo beready to look for him the bridegrome, as which are alreadie layed being admitted into the number of his ministers. Hereunto also pertaineth that which the Apostle faith Tit.2: Let us live foberly, and righteoully, and godly in this prefent world, looking for that bleffed hope, and appearing of the glorie of that mighty God, and our Saviour lesus Chrift. In these and such like places whereof thou maift read many here and there in the holy Scriptures, he witneffeth that we are already faved, and that it doth not behove, that a Christian man should first feeke to attaine to salvation by his workes. This opinion and devilish doctrine blindeth the eyes of Christians, extinguisherh the knowledge of faith. and carrieth men from the way of truth and salvation. We must cleave

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unto that which the Apostle here faith: He bath faved us according to bis mercie, and which he addeth in the end of this text, that we are beires according to the hope of eternall life. We are now heires, but that is hidden in faith, but we look with a certaine hope, that hereafter it shall be revealed. And God will have us fo to look for the revelation of this inheritance, and to live a certaine time after Baptisme, that he may chastife our body by our ministery, and declare the power of his grace in fight against the sleth, the world and the devill, but especially for this cause, that by us he may help our neighbours, and both by do &rine, and also by our life which he liveth in us, may bring them to the communien offaith. And albeithe can doe this by Angels, yet it pleaseth him rather that it should be done by us men, that both the manner of faith may be the better known, and that all things may be done fweetly and lovingly. For if Angels should alwayes have to doe with us, there should not be so much faith, neither should it be so pleasant, as when we are raught and guided by them that are partakers of our nature, whom we doe better know, and with whom we doe more familiarly affociate our felves, And fo, that there may be some, by whom other also may be converted both by doctrine and good examples, it is not meet that wee should by and by after Baptisme be taken into heaven, wherein notwithstanding we are already admitted citizens. Hereupon if one weigh all things rightly, it cannot be doubted, that it is a pactice and miracle of Satan and Antichrift, that fo much is spent for purgatories sake, such faith as this being put quite out of mens mindes. For men aretaught by their workes to fave themselves from Purgatorie, or at the least to deliver themselves out from thence, as though salvation were not yet given us, and it were nescessarie to come unto it by other meanes then by faith alone, which how it disagreeth with the Scripture and a Christian life, there is no man that doth not fee, but he that feeth nothing in the Scripture. For thus the holy Scriptures do teach every where, that whoever doth not receive salvation by meere grace, through faith before all workes, he shall never be partaker thereof. And that who oever referre their good workes, not to the profit of their neighbour but to their own commoditie, being more carefull of their own falvation then of their neighbours, have no good workes at all. All the workes of these are voyde of fiith, and infeded with pernitious error. It had been greatly to be wished that Purgatorie had never been invented, and never mention made thereof in the pulpit for it hath been fuch cause of hindrance to Chriftian veritie and finceretruth, ascannot be recovered. For we fee it now brought to paffe by the meanes of Saran, that almost all prayer, are directed to only Purgatorie, with this ungodly and pestilent opinion, whereby miserable men think that they shall be redeemed from thence, and obtaine salvation by the workes of men. Whereby the riches of Bap. tisine

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tilme and faith are had in no reputation, and they at the last of Christians become Heathens. O most pernitious abomination. Christians should be taught as Christ and Paul teach them, that after Baptisme and absolution from finne they should so live, that they should be ready every houre to receive death, with defire looking for the revelation of falvation already received. Now by the opinion of Purgatorie they are made fecure and flouthfull, fo that they deferre the fludie of godlyne fle even to their death, and think by contrition and confession they shall amend all things, as though there were some sinnes remaining for which they must goe into Purgatorie, they hope that by masses for the departed, and other bequests that they are perswaded to make in their testaments or last willes, they shall be redeemed out of Purgatorie, but these, miserable men are in these things utterly deceived, and shall at length try them to be farre otherwise. By the washing of the new birth. He setteth forth the grace of God given to us in Baptisme, with words very full of praise and commendation. He calleth Baptisme a washing, whereby not the feet and hands, but the whole man is at once washed, purified and saved, fo that to the fumme and inheritance of falvation there is need of nothing but only faith in this grace of God, that it may remaine and be acknowledged the worke or grace alone, that we are faved without all our workes and merrits, and so also there may remaine in us pure love praise, giving of thankes, and glorie of the divine mercie, without all. glorie and pleasing of our selves in our own frength and endeyour, as it hath ben already faid often and at large. Humaine righteousnesse is alfo a washing, but not whereby the whole man is fo wathed, but that Pharifaicall washing, whereby only the apparrell and yessels which are outward, are made cleane, whereof it is spoken Matth. 23. Whereby it commeth to paffe that men feeme unto themselves pure, but inwardly neverthelesse they remaine full of filthineffe. Therefore he called Baptifmenot a corporall or outward washing, but the washing of regeneration or new birth by which not those things that are outward, are washed and only the outward man made cleane, but the whole nature of man is altered and changed into an other nature, that is, the carnall nativitie is thereby destroyed, with all the inheritance of sinnes and perdition. Whereby he againe wirnsfleth, that our salvation is given us at once, so that it is not to be gotten by workes. For not one or two members are wont to be borne, as the hands or feer, but the whole man, which cannot worke this that he may be borne a man, but is fuft borne that he may worke: Likewise our workes doe not purific or save us, but when as before we are pure, justified, and saved, we worke freely those things, which may be profit to our neighbour, and honour to God. And this is the simple and pure knowledge of the divine grace, whereby a man learneth to know both God and himselfe : to praise God alone, to hum-

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ble and cast down himselfe : totrust in God, to dispaire of himselfe, This doctrine of falvation they marveloufly hinder, which urge men with lawes, precepts, and workes, and teach them to feeke thereby to be And the renaing, That this washing and new birth may be more fully understood, he hath added, the renuing, that thou mayest understand, that he that is truly baptized, is become a new man, and a new creature, endued with a new disposition, which now is farre other. wise affected, loveth, liveth, speaketh and doth farre otherwise, then he was wont or could before. So the Apostle saith, Gal. 6. In Christ neither circumcision availet b any thing, nor uncircumcision, that is, no works of the law are of any value or importance, but a new creature. As if hee should say: Salvation cannot be perfected by joyning together certaine good workes, but the whole man must be at once renued, and his na. zure changed, whereupon true good workes will follow of themselves, not by percemeale, but together with great plenty. Of this new birth, whereby the whole man is renewed, Chrift speaketh. Iohn g. He that is not borne againe, cannot fee the Kingdome of God. Here againe it manifeftly appeareth, that nothing is here done by our workes, but that it behoveth, that man, how great loever he be, must die, and be changed into another, which is done in baptisme, if we beleeve. The condemned also shall be borne againe in the last day, but they shill not be renued, they shall remaine uncleane, as they were here, and as they were borne of Adam. Therefore that he might speake rightly of Baptisme, he calleth at the washing of the new birth, whereby they that are borne againe are also renewed. Of this new birth many things are to be found here and there in the Scripture, because of which God calleth his word and Gospel a wombe and matrix, as Efay 46. Hearken all yee that remaine of the bouse of Israel, whom I have borne in my wombe, as mothers are wont to Speake of their children. He therefore that beleeveth the Gospel, is asit were conceived in the wombe of God, and from thence borne a new man, and like unto God : Whereof we will in another place speak more, Now it shall be sufficient, to have learned by these words, how our workes are nothing in fulfilling the commandements of God, and that it is a mad thing to attribute here never fo little to our own ftrength, Seeing that it is faith alone, whereby man is at once borne againe, and renued Wherefore understand this, that good workes must follow a new creature, but to attaine unto righteoulnesse, and that new creature they are able to helpe nothing at all. No otherwise is the grace of God wont to renew man, then as if God should turne some drie and withered block into a new, green, and flourithing tree, which may afterward bring forth fruit plentifully. For the grace of God is a great, strong, verie mightie, and marvelous effectuall thing, it lyeth not in the mind, as the Schoolmen dreamed; it fleepeth nor, or is borne, as a painted table

beareth a picture: it felfe beareth, guideth, urgeth, draweth, changeth and worketh all things in men, fo, that every one may feele and have experience ofit. It selte indeed is hid, but the workes of it cannot be hid, but do witnesse of it, as the leaves and fruits doe of the tree, of what nature it is. Wherefore the Schoolmen Thomas and Scotus doe ungodlily detract from it, who attribute no more unto it, then that it doth adorne the worker of nature, and is a helpe that they be brought to perfection, For it doth not adorne or helpe only, but it alone worketh those things that be good, neither doth it worke them only, but doth rather change and renew the person. For it exhibiteth the washing of the new birth, and of renewing, not of workes only, but much rather of the whole man. He that shall preach these things of grace, shall truly and fully commend it. Which Paul endevoured to doe when he faid : He bath faved us by the washing of the new birth, and renewing of the holy Ghost. Nothing can be done here by joyning of workes together, the nature must needes be changed, whereupon it cometh to passe, that they that truly beleeve must suffer many things : for grace worketh in them, and declareth it felfe present. Hereunto pertaineth that saying of the III, Plal. The workes of the Lord are great, fought out of all them that bave pleasure therein. What are these workes? We are they, by grace in Baptilme made the great, new, and regenerate workes of God. Isit not agreat thing for a man by and by to be faved, and delivered from finnes, death, and hell? therefore he faith fought out of all them that have pleasure therein. For by this new birth God hath found out, and done whatfoever men can defire. For what else doe men covet and defire, but to obtaine salvation, to be delivered from sinne, death, and hell?

Of the boly Ghoft. Laftly, that he may the more expresse the greatnesse and vertue ofgrace, he attributeth this washing of the new birth, and renewing to the holy Ghost. For this washing, is so great, and of so weightie importance, that no creature but the holy Ghost alone is able to performe it. But how much, most excellent Paul, doft thou condemn free will, the great good workes of the proud holy ones, that is, the merits of hypocrits? In how high a place doest thou set our salvation, and a. gaine, how doest thou bring it downe to us, and placest it neere us, year even with us? how purely and fincerely doest thou fet forth grace in thele words? Wherefore worke what soever and how much soever thou wilt, it is unpossible for a man to be renewed, and the person changed (without which no workes acceptable to God can be done) but by the washing of the new birth, and the renewing of the holy Ghost. That we may plainly see in those hypocritical counterfeitors of works. For thou shale find none harder, none prouder, none so rashand hastie spirits. For they are broken, and not renewed, indurate, obstinate, reonsirmed by continuance, covering in deed, and some what adorning that old Adam

doth not any whit appeare any change of nature in them, they continue ftil in the oldnes of their corrupt flesh O, what a pestilent people is this, & in how great indignation of God are they, when as in the meane time they think that they fit in Gods lap? Now whereas the Apostle attributeth this washing of the new birth, and renewing to the holy Ghost, he faith the same which Christ doth Iohn 3. where he faith : Except a man be borne againe of water and of the spirit, he cannot enter into the king dome of God. For that which Christ fignified by Water, the a postle calleth the washing , so both made mention of new birth, and of the ho. ly Ghost. And we must marke that that which is spoken here of the holy Ghost both by Christ, and the Apostle, must not be referred to that Papistical confirmation, as they call it, for both of them referred to Baptisme, that which is here mentioned concerning the holy Ghost, who when the bouy is washed with water doth himselfe worke the new birth, and renewing by faith, which Christ called, to be borne againe of the spirit. We read in the Acts of the Apostles, that the Apostles did eftiones lay their hands on them that were baptifed, and that fo the holy Ghost came upon them by a visible signe, which the Papists also fnatch to their confirmation. But as that was done, that the beleevers might by a visible figne be endued with the holy Ghost, to preach the. Gospell in divers languages, so it continued only the time thereof, untill the doctrine of the Gospell was commended to the world by sufficient fignes, wherefore it is now long fince worne out of use: but that a certaine cerimonie hath come from thence even unto us, of laying hands on them, which are ordained Ministers or Preachers, which is now brought into an ungodly and pernitious use: but of these things in an other place. Which is fied on us abundantly. See how notable the Apostle seteth forth grace, he saith not that the holy Ghost was given, but shed, and not that only, but shed abundantly For hecannot sufficiently extole and magnific grace, and the workes thereof, and we alaffe, countit vile in respect of our workes. It were a dishonour to God and to his holy Spirit, if when he hath plentifully shed it upon ue, there should as yet be some thing wanting, necessarie to rightcousnesse and salvation, which we are able to performe, as though the workes of so incomparable grace could not be sufficient. And Paul surely might be reproved of lying, which had not spoken all things whereby we must be justified and sayed, when he affirmeth that he doth it. But as he writeth, foit is: no man can attribute fo great things to this washing and regeneration, no man can so much presume of them, but greater things may be attributed unto them, and thou oughtest to promise to thy selfe moe things of them: no man shall beleeve so great things, but he shall receive greater. Forasmuch as thosegood things which God hath given, are fo great and fo un peakable, he would have them here come unto us being included and hid in his words and faith. For the nature of our prefeat

fentlife can not beare them being manifelt, and therefore it muft perith, when they begin to be revealed, that man may by thefe ineftemable riches, which he now poffeffeth, by faith, be as it were fwallowed & up, and vanish away. We are already abundantly justified by faith, without all our own merit, therefore Chrift faith lob. 3. God fo leved the world, that be bath given his only begotten Sonne, that who foever belevith in him should not perift, but have everlasting life. Behold, they that beleeve, have already everlasting life, and therefore undoubtedly are justified and holy without all their own labour or meanes; that thou mayest fee, that nothing but grace and mercie is plentifully pow red upon us, and that our workes could availe nothing hereunto. wilt perhaps fay: Thou canst not preach sufficiently, that the grace and mercie of God doth worke all things in us, and that no respect is to be had of our workes, to the attaining of salvation, but how commeth it to paffe then, that the Scripture fo often wirneffeth that they shall be faved which have wrought good workes? As lob. 5. They shall come forth, that have done good, unto the resurrection of life, but they that have done coull unto the resurrettion of condemnation. And Rom. 2. Honour and glorie to them that doe well, wrath and indignation to them that do ill. We read many sentences here and there in the Scripture hke unto these. I answer: As the words found, fo take them without all gloffe, for it is even fo, they that doe well shall be fayed, they that doe otherwise, shall be condemned. But herein many erre from the truth of the Scripture, in that they judge workes according to the outward appearance, contrarte to the Scripture, which teacheth that no man can doe good, who is not himselfe good before, and by workes no man can become good, but workes take their goodnesse of the worker, and he becometh good by the washing of the new birth, and by nothing elfe. This Christ ment Matth. 7. laying: Acorrup tree cannot bring forth good fruite, neither a good treeevill fruite. Wherefore make the tree either good or evill, and it will bring forth like fruites. Hypocrits oftentimes doe workes like to the workes of the Godly, yea fome time having a goodlier shew, for they diligently pray, fast, give almes, and pierend a marvelous holinelle, but Christ calleth these sheepes clothing, wherewith most hurtfull wolves are clothed and hidden. For none of them is of a true humble, meeke, and bountifull heart, which they cheifly declare when they are rebuked, when their holineffe is reproved: for then bring they forth their naturall fruites, whereby they are known. Those are, rath judements, impaciencie, stubburnnes, obstinacie. flandering, and such like. It is true. therefore, he that doth well, shall be loved, that is, his salvation shall be manifest, but he can do no good at all, if he be not before regenerate by the wathing of the new birth. For what good workes can one worke in the oldnes of the flesh, and by the ftrength proceeded from Adam, she 7

15 The 10. Sermon of Dr. Martin Luther,

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they are the good worke s which Paul here condemneth, faying : Wat by the morkes of right confuese which we had done. They are indeed good workes done in righteousnesse, but not before God, who first hathrespect to the person, and then to the workes, as weread Gen. 4. that he had respect first to Abel, then to his sacrifice, as he first turneth himselfe from Caine, and then from his lacrifice, although according to the outward appearance it was as good a facrifice and worke, as the facrifice of Through Iches Chrift our Saviour. This he added that he may keepe as under the wings of Christ, as chickens are wont to be preferred under the wings of the hen : for thus Chrift laith Matth. 2 3. Icrusalem. Terufalem, bow often would I have gathered thy children together, as the ben gathereth ber chickens under ber wings, and ye would not. And hereby the nature of a true and right faith is taught. For it is nothing which some lay I beleeve in God almightie, as the lewes and many other are wonr, and doe therefore receive corporall benefits of God. It is a true and lively faith, whereby thou beleevest in God, howbeit by Iesus Chrift. First that thou doubt not that God is become a mercifull father unto thee, which hath pardoned all thy finnes, and in Baptisme hath adopted thee for his sonne and heire, that thou mayest cerrainly know that thou art faved. Againe, thou must also know this, that that was not done freely, neither without satisfaction made to the divine justice. For there can be no place in thee for the divine grace and mercie to worke salvation, and to give thee eternall good things, unlesse the justice of God be before most fully fatisfied. For Christ witnesset Matth. 5. One jot, or one title of the Law Shall not efcape, till all things be fufilled. That which is spoken of the grace and goodnesse of God, can not comebut to them which doe most purely and exactly observe his commandements, according to that faying Mith. 2, When as the lewes did presume of the goodnesse of God toward them, and did alwayes promile unto themselves peace, faying : How can God be aswayes angrie, is the spiritof the Lord shortned? It is answered them : Are not my words good unto him that walketh uprightly? Wherefore it shall be Mawfull fornone to attaine unto the abundance of grace, unles he hath before most exactly satisfied the commandements 'of God. Now it hath been spoken at larg, that our workes are nothing before God, whereby we can not fulfill fo much as the least commandement of God, how much leffe shall we be able so to satisfie the justice of God, that we may become worthy of his grace? Moreover, if we were able to fulfill all the commandements of Gods and in all things to farisfie his justice, notwithflanding we had not as yet deferved grace and falvation, neither flould he therefore owe it unto us, for that he may by the right of creation require as due service, all those things of us his creatures, created to live unto him. Wherefore it thould yet come of grace and mercie, what-[OF YCF

loever should come from him to us. This Christ declared very well Luke 17. speaking in a parrable : Which of you having a fer want ploming, or feeding eattle, would fay unto him by and by, when be were come from the field : Goe, and fit downe at the table; and would not rather fay to him, dreffe wberewith I may suppe, and gird thy selfe, and fer we me, till I have caten and drunken, and afterward cat thou and drink thou? Doth betbank that fer vant because he did that which was commanded unto him; I trow not. So likewife ye, when ye have done all those things which are commanded you, fay : We are unproficable servants : we bave done that which was our dutie to doe. Seeing then that heaven is given of grace, and for no merrit, even unto thole, it there were any fuch, which have done all things that were commanded them, according to that promise? Ifthou wilt enter into life, keepethe commandements : what shall we boall of our good workes, which although they were most absolute, yet should they be unworthy of heaven, but in as much as it is given us by the free and mercifull promise? Hereupon (for that we must so satisfie the die vine justice, and yet notwithstanding our workes are not able to attaine thereunto, whereunto if they should attaine, yet should they deserve no grace or falvation, for that they are before due) God first gave unto us a man, which should faristie the divine justice, for us in all things. Againe, he hath by the same man bestowed this grace and bountifulnes upon us, that albeit we without our own merit and worthinesse, yea having evill deserved and being unworthy, receive grace, yet it cometh not unto us altogether freely and without all merit, for we have it through the mericand fatisfaction of Christ. Whereupon Paul faith Rom. 5. As by the offence of one, finne came on ill men to condemnation : foby the suffifying of one, that is, of Ielus Christ, the benefit abounded toward all men to the justification of life. That is: As without all our merit, and own worke we fell into finne, being borne finners, so againe without all our merit and meanes, we are redeemed from finnes, by the walking of the spirit borne agains the sonnes of God, partakers of grace and salvation. And this is the cause why the Apostle where he speaketh of faith and grace, is wont to adde, by Jesus Christ: whereby surely he would give us to understand, that none should count it sufficient, if he say: I beleeve in God, Christ being neglected. He that truly beleeveth, must acknowledge, that his faith can not be acceptable to God, yea that it can be no faith at all, if all the commandements of God be not before fulfilled, which feeing it is above thy abillitie, (and if it were not, yet notwithstanding thou hadest performed nothing, but that thou oughtest, and hadest as yet merited nothing, having fulfilled even all the commandements of God) thou halt neede of another, which in all things may fatisfie the divine justice for thee, and may also merit heaven for thee. Now this other is our Lord and Saviour Jesus Christ, who hath for thee fulfilled the whole Law,

Law, and merited forthee, that God now according to his justice can not but give heaven unto thee, and in all things acknowledge thee for his sonne and heire. And this is a true and sound faith, which trusteth in God by Christ, and is certaine that by his merit it hath already received of God falvation, which shortly after shall be revealed with blessed abundance offelicitie. Neither can any other be called Christian fauh. but that, whereby it is believed, that by Christ doe come unto us both fatisfaction, which we owe to the justice of God, and the gift of falvatica, which we our felves by no meaner, if the Law could even be fulfilled of us, can merit. Whereupon Paul Rom. 4. faith: Christ was delivered to death for our finnes, and rose againe for our justification. That is, by Christ we have received, not only remission of our sinnes, but moreover alfo, that before God we are accounted righteous, and the fonnes of his grace. To the fame effect also cenderh that which he faith Rom. 2. Woom God bath fet fortib to be a reconciliation through faith in bis blood. Where againe we learne, that it is true faith, which truffeth in the blood of christ, and beleaves b that thereby it shall obtaine grace. Whereas that thou believeft he bath shed bis blood for thee, thou receive it fatisfaction in that thou acknowledgest him the reconciliation thou confesses that by his merit the divine grace & falvation do come unto thee, We have all things without our own merit and meanes, but not without the merit and meanes of Christ, who hath for this cause shed his blood. Wherefore that we may allude unto the parrable of Christ, we must containe our selves under bis wings, and not upon trust in our selves flee out and contend to come unto God, otherwife we shall be a pray to the hellish kite. For as it hath been oftenfaid, our right coufre ffe, eur merit, sea and our fanh shall prevaile nothing, without this our mediatour Christ. And therefore he faith Iohn. 14 No man cometh unto the Father but by me. And in the whole Gospell what other thing doth he, but endewour to take us out of our selves, and to transferre us to himselfe under his wings, that we may Truft only in his farisfaction and merit? The same the Apost'e also teacheth in the words following. That me being juft ified by his grace fould bemade beires according to the hope of eternall life. He faith that we are justi-Sed not by our own workes, but by the grace of the Same Jesus Christ. That is, we are therefore justified, for that Christ hat b the grace of the Father, having fulfilled his will in all things, and thereby merited eternall life. For feeing that he hath no neede of this metir, he giveth it unto us which doe believe in him, that before God all his things may be imputed to us, and by them we may receive falvation. See, how rich a thing found faith is, and how great good things it bringeth with ir. See alfo how precious a thing the Gospel is, and how great a treasure it is to have it purely preached : and contrariwife, how great a discomoditie there is, where it is not preached, or not rightly preached, the inventions of men

men being mingled with it, or thrust in stead of it. Take heede therefore of such deceivers, and of their counterfer faith, rest not in thy selfe, but get thee under the wings of Christ, keepe thy felfe under hisprotection, truft that thou art heire of eternall life, not by thy own righteouineffe, or grace which thou hast received, but wherely he is righteous and acceptable before God. Hereunto pertaineth this faying Pfal. 91. He will cover thee under his wings, and thou shalt be safe under his feathers. And in the long of Saloman it is faid : My Spouse is a doue, building ber nel in the caves of the rocks, and in the holes of the wall, that is, in the wounds of Christ. And this indeed is a true Christian faith, which resteth not in it felfe as the Scholmen dreamed, but reposed it felfe wholly in Christ, and as it trusteth in him, so it resteth in him, having received eternall Salvation. Whereas he saith that we are made heires of eternall life according to hope, beside that he proveth, that we without all our owne merits, by only hope of grace are borne againe heires of eternall life, and doe not become heires by working whereof, we have already spoken at large, he also teacheth this, that our salvation and eternall life is as yet hid, although, if we believe, we doe verily poff fe it, and this body being put of, and the Kingdome of Christ revealed, all things shall appeare manifeftly. [The weapons of this text.] This text fighreth moft mightily, and with most plaine words against all righteousnesse and good workes of mans reason, and free will. For the words are plaine. Not by the workes of right eoufne fe; which we had done, but according to his mercie be faved us, by the woshing, etc. All which words doe utterly overthrow our righteousnesse, attributing all things to the washing of the new birth, and the renewing of the holy Ghoft, to Christ and his grace, How can there notwithstanding any presumption as yet remaine in us? Wherefore let all facred and prophane lawes have a faire flew : let all facrificing Priests, Monkes, and Nunnes boost of themselves : let all religious and honest men and women seeme goodly in outward apearance: let them even raise the dead : if faith in Christ beabsent, whereof we have now spoken so much, all these things are to no purpose. These most falle she wes doe as yet deceive the whole world, and seduce almost every one. They make the Gospel obscure, and extinguish the faith of Christ: All their workes and orders, although they appeare goodly, and they think them to have merrited never fo much, doe availe no more unto falvation, then the workes of beafts, or of artificers, whereby they doe maintaine themselves and theirs, yea they doe most hurfully hinder it . Therefore that I may conclude, take heede as much as thou are able, of these wolves, which under a faire pretence counterfer themselves fheep, and learne and accustome thy felfe with a found faith to cleave' unto Chrift alone. 3 Sezmon of D. Martin Luther, of the Stingdome of Gob.

Orasmuch as there is often mention, made in the new Testament of these words, the kingdome of heaven, the kingdome of God, the kingdome of Christ, and it is very profitable and expedient for a Christ. tian to know thefe, to wit, that they are nothing elfe, but remission of finnes, and grace preached and offered by the Gospell. For in this king. dom thou shalt find nothing but grace and goodnes, pardon and forgivenesse of sinnes, love and gentlenesse: I therefore think it good to entreat somewhat at large of the state and kingdome, and of forgivenesse of finnes, The kingdome of God, whereby he reigneth over all the faith. full, and as a faithfull king defendeth, punisheth, rewardeth, guideth, and directeth them, &c. they againe from their heart truft in him, fuffer his fatherly chafti ment and correction with a parient minde, and alwayer ferve him through obedience, is not worldly or temporall, but ipiritual, Neither confiderh in meat and drink, or in any outward thing, but only in justification, quieting and consolation of the heart and conscience of man. Wherefore it is nothing elfe, but forgivenesse and taking away of sinnes, by which consciences are defiled, troubled, and disquieted. For even as a worldly and temporall kingdome is ordained to this end, that men may live quietly and peaceably one with another: So the kingdome of God giveth these things spiritually, and destroyeth the kingdome of finne, and is nothing elle, but an abolishing and pardoning of offences, God reigneth in the hearts, in asmuch as he worketh in them by his word, peace quietnesse and consolation seven as sinne workerh the contrary, namely, unquietnesse, anguish, and all kind of evils. Herein God sheweth his majestie and grace in this life, that he taketh away and pardoneth mens finnes: and this is the kingdome of grace. Now when as sinne with his guard, that is Satany death, and hell, shall trouble min no more, then at the last the kingdome of glory, and absolute felicitie shall be. Hereupon it followeth: first, that the kingdome of Godis ruled or governed by no law, no not by the law of God, much leffe by the lawes of men, but only by the Gospell, and faith in God, by which hearts are purified, comforted and quieted, whiles that the holy Ghoft powereth love and the knowledge of God into them, and maketh man as it were one thing and one spirit with God: so that his affection is set upon the fame thing, he willeth and defireth the fame thing, he feeketh and loveth the same thing that God doth : Neither Randeth the case on tocrwise here, then it doth between two freinds, which beare good will one to another, andagree one with another in all things. Hereof it cometh, that a man in this kingdome of God is perfect, mercifull, pittifull and bountiful toward his neighbour, feeing that he knoweth by the inflinct of the holy Ghost, that God's of the same affection toward him, and coward all men, and doth power forth his goodnesse plentitully. Inch affection of God no man can know by the law, but only bythespirit,

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rit, and word of the Gospell. None thereforeshall obtaine quietnesse, comfort, and peace of the heart, or attains unto the kingdome of God by any law. And they which prescribe many laws, do withdraw men from the kingdome of God to the kingdome of sinne, wherein is nothing else, but unquietnesse, anguish, affliction, adverticie, and all kind of evils romening the conscience. Like as on the contrary, in the kingdome and knowledge of God, there is meere joy, peace, and consolation of hearts.

Secondly : In this kingdome of God the Lord Christ reigneth no otherwife then as a Master of an Hospitall amongst the fick, poore, and difeased. For unco this kingdome none pertaine, but lattieful and milerable men, unto whom their finnes are forgiven whereupon Chrift faith in the Gospel Luke 6. Woebe to you that are rich, which have received your confolation. But contrariwise, the poore, miserable, and succourlesse receive comfort and joy by the Gospel! for Christ came to call finners only, and not the righteous, that all glory may be referred to God alone, for that he forgiveth finnes of his grace and meete mercie. Such a bolifhing or putting away of finne, wherein Chriftreigneth as a King of the kingdome of God, is done of him after two fores : first thus, in that he remitteth, pardoneth and covereth finnes, fo that God will hot regard, remember or revenge them although they be in a man. As it is in the 32. Plaine: Bleffe d are they whofe iniquities are forgiven , and whose sinnes are covered. Bleffed is the man to whom the Lord will not impute finne, in whole fpirit there is no guile. And in Blay, Chap. 43. God faith : I am, even I anihe, that for mine own felfes fake doe away thine of fences, and forger thy finnes, fo that I will hever thinke upon them. Secondly thus, in that he purgeth or rather scoureth sinnes by divers troffes and afflictions. For they are two things, to remit finnes, and to weaken the body of finge that it may not reigne in us. If a man beleeve and is baptized, then all his hones are forgiven him. But afterward finne must be scoured or abated by manifold af Aldion and mortification, as long as he thall live Sinne flicketh in us, as long as the mortall body remainerh, but for Christs fake it is not imputed in the wrath of God, but freely remitted, and the force thereof diminished by his fatherly chastifement, In such chastisem ent for their amendment, true Christians have great comfort, peace, and joy, as Paul faith, Rom. 5. Then being justifiby faith, we have peace toward God, through our Lord lefus Chrift, by whom also through faith we have had this accesse into this grace, wherein we flond and rejoyce under the bope of the glory of God. Neither that only but also we reloyce in tribulations knowing that tribulation bringeth forth patience, and patience experience, and experience bope. And bope maketh not ashimed, because the love God is shed abroad in our bearts by the hisly Ghoft which is given unto us. So thou haft two things to be confide. red; The first, that in this kingdome of God we are justified. The fe-

cond, that by tribulation and affliction we are glorified, without which we cannot attaine to glory. Thirdly, good Christians are not known by this, when any suffer manifold tribulation and chastilement, that the body of fin may be weakned, and they brought to amendment. For herein they do aleogether differ among themselves, one suffereth this, another one that is chased thus, another otherwise, so that even the very Apostles did not love and fuffer alike: But they are known in forgivenesse of sin, or justification by faith, wherein God turneth his anger from them, and receiveth them unto grace, and counteth them for his deare children, and imputeth no finne to them to condemnation. Herein are all alike, even as all live under one heaven. Wherefore they doe most grossy erre and Aumble, which measure Christians by manners, workes, and the outward manner of living, even as the Pharifes were wont to doe, and did therefore find fault with Christ, for that he did not observe their ceremonies, but was a friend of Publicans and finners. As that Pharifee faid within himfelfe, Luke 7. If this man were a Prophet, be would furely have known who, and what manner of woman this is, which toucbeth him : for flee is a finner. Here now an example of those things which are before said : A Physician which goeth about to cure the fick, doth first promise him health by the affistance and helpe of God, whereby he putteth him in great hope and comfort. Afterward he beginneth to purge, to cleanse and strengthen, and such like things which make to the recovering of health : So God also, when he hath remitted finnes, and received man into the bosome of grace, doth lay on him all kind of affliction, and doth scoure him, and renew him from day to day, in the knowledge and love of God, untill he become lafe, pure and renued, which then at the last commeth to paffe, when this moreall body dyeth. Fourthly in these two partitions of the kingdome of God, two forts of men are found, which abuse the same kingdome of the grace of God, and the Gospel. Some become fluggish and flothfull, faying : Well, if finnes be pardoned freely of meere grace, and be washed away in baptisme, there is no need that I should add any thing of mine own. Others think contrariwite, that they shall put away their finnes by workes, and so trusting to their own merrits, they are proud and arrogant and in respect of thems lyes contemne others, which doe not fo. The first of these contemne Gods grace : the others, appugne it, as not sufficient, and so they represent swine and dogges. Now all this appeareth by the Golpel, by which Christ reigneth in the kingdone of God. For some abuse it unto carnall liberties others contrariwife are perswaded, that it is not sufficient to falvation, but that their workes also doe helpe somewhat, and by this they deny and contemne the grace of God. Hereof thou mayeft read more in the Epiftle to the Romans, wherein these two forts of men are plainly set forth. Fiftly, this kingdome of God, orremission of sinnes hath no bound or measure

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as that place of the Gospell doth very well show, where Peter asketh the Lord : Lord bow oft Shall my brother sinne against me, and I shall forgive bim? unto feven times? lefus faid unto bim, I fay not to thee, unto feven times, but unto seventy times seventimes, that is, as often as shall be needfull. After this followeth a parable, which the Lord there puteth forth, wherein he most severly admonisherh us, if we will not fall out of the favour of God, that we forgive our neighbour his offences without all delay or gru Iging, forafmuch as God alwayes forgiveth us iunumerable finnes. Out debt, whereby we are bound unto God, is ten thoufand talents, that is, fo unmeasurable and great, that we are not able to pay it with all our substance, all our strength and workes. For we can put away no one sinne, although it be even very little. Seeing therefore that God doth remit so many finnes of his grace in his kingdome, it is meet that we should forgive our neighbour a few offences. Of this kingdome of God, wherein finnes are forgiven, the Scripture every where maketh mention, and faith, that the kingdome and dominon of Christ doth extend from one end of the land to the other, So faith David Pfal .72. His dominion: shall be from the one sca to the other, and from the flood unto the end of the earth. And a little after he faith: All nations sha'l ferve bim. This also the Angell Gabriell declared to the Virgin Marie Luke 1. where he faith thus of Christ: The Lord shall give unto him the throne of his faiber David, and he shall reigne over the house of Iacob for ever, and of bis king dome shall be no end. These and such like places do she w that the forgive neffe of finnes, wherein the kingdome of God doth especially confift, hath no measure or bound. Sixely, hereof we may see, how unchristianly they doe, which bring forgivenesse of sinnes to a certaine measure, as they doe, which measure out their indulgences for prescribed yeares, with forgivenesse of the third, fourth, or halfe part. For hereby they bring the kingdome of God into a narrow and strait roome, and are injurious to his mercie, forasmuch as there is no end of his kingdome, nor measure of his mercie, But whosoever shall in faith call upon the name of God, shall be faved, as often as he doth it. Moreover when the sinner shall be forry for his sinnes, the Lord will no more remember them, as it is in the Prophecie of Ezchiel, chap 18. Seventhly, as this kingdome of God hath no masure or limits of torgivenesse of sinnes, so also it hath no end, but endureth continually without ceafing : albeit the subjects of this kingdome doe not a bide in it continually, firmly and faithfully, but doe often times forfike it. So the favour and grace of God were continually with Peter, although he denied the Lord, and revolted from him. To the same effect tendeth the parable in the Gospel whereof we have now spoken. For the servant, which would not have pitty of his fellow fervant, did make himselfe unworthy of the mercy of God, did deprive himselfe of the kingdome of God, which consisteth in pardoning of offences

offences, as it is above mentioned. Here Vniverfities Divines of apreg. nant wit, as they seeme unto themselves, and puffed up with knowledge, have disputed; whether and how forgivenesse of sinnes doth come againe when man iterateth or renueth his finne, not knowing what they fav. But follow thou the plaine and simple words of the Gespel, to wit, that thy finnes are so often forgiven thee, as thou dost forgive thy brother, whom thou must so often forgive as he shall offend against thee. Where. fore in this parable, whereof I have even now made mention, Christ doth admonish us all, that we pardon and forgive all them that have offended us. As if he would fay: As in mans affayres, he which is benificiall to an other, hath others also benificial unto him again, so saith Christ, in the kingdome of heaven, which confifteth specially inforgivenesse of finnes, that is in Christianity or among Christians, he which pardoneth an other his offences, I also will pardon him his. And on the contrary, he that is not mercifull toward another, to him I also will deny grace. I am over you as a Lord and King, and ye are tellow fervants and companions one with an other, Seeing therefore that I your Lord doe readi. ly forgive you, you also ought more readily to forgive one an other. After the same fore also he hath commanded us to pray in the Lords prayer, Matth. 6. For give us our debtes: which he would not have done, if he did not promise and would not mercifully forgive us. But neverthe. leffe he added a condition or figne to this promife, when he faith: If ye for give men their trespasses, your heavenly father will also for give you. The first is a signe, the other a promise. Marke that it is here enjoyned us, to forgive one an other his finnes and offences, fo, that we multbe. mercifull and bountifull toward our neighbours, if we will have the heavenly father gentle and appealed toward us. And let us be most certainly perswaded hereof, when we shill interpret at the belt, and excuse as much as equity doth fuffer, the offences and trespasses of other, although they be even great and grieveous, that we also shall have a bountifull and mercifull father towards us in heaven. Wherefore it is a thing most abhorring from Christianitie, and even blasphemous, when it is said : I can not, neither will I forgive him that which he hath committed against me. I will be revenged &c. Surely those blind men are ignorant, that they doe take from God his glory, to whom alone vengance belong. eth, and challeng it to themselves, and so they give up to the devill their own foules, which they have received of God, and ought to render them unto him againe, whereunto they are perhaps provoaked even with some small or trifling matter. Such kind of men as these ought to set before the eyes of their heart, thefe words of the Gofpel, Matth. 18. Q Evillservant, I forgave thecall that debt, because thou prayeds me : ought off not thouselfo to have had pitty on thy fellow fervant, even as I had pitty on thee? Sobis Lord was wrath, and delivered bim to the tormentors, till

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be should pay all that was due to bim : So likewife shall mine beavenly father doe unto yourexcept ye forgive from your bearts each one to bis brother their trefpaffes. Neither is it sufficient, if in gestures, fignes, mouth or tongue thou fhew thy felfe a friend unto him, and forgive him; but thou must doe it from thy heart, otherwise God will not forgive thee, yea thou shalt be driven out of the kingdome of grace, Wheiefore if at any time we have tryed the mercy of God towards us, we must also readily parcon out fellow brethien, which have effenedd us. For in that respect the mercifull father forgiveth us our sinnes, that we also should forgive out brethren, and thew mercy towards them, even as he is mercifull towards us and remitteth finne, death, the fault and the punishment. When we shall doe this then are we received into the kingdom of God. For the goodnesse of God liveth in our heatts, and maketh usalfo good, Chirft fitteth at the right hand of the father, yet nevertheleffe he reigneth in the hearts and confeiences of the faithfull, to that they love, feare, reverence, and diligently obey him, no otherwise then obedient Subjects doe their King, and in all their doings are made like to him, even as he himselfe faith, Mat g. Be yee perfect as your Father which is in beaven is perfett. Now God is perfect in this, what he taketh away and pardoneth our wickednesse, detect, finne, and imperfection, that we also may doe the like to our brethren. But when as we shallnot do the like, we are driven out of this kingdom, and are made subicat to the kingdome of fin, death, and the divell, as disloyall and disobedient inhabitants of some country, are thrust out. Which God of his mercy turne from us, Amen.

All thefe things may be comprehended in the principal points fold lowing] I. Chrift reigneth : when by faith of the Gofpel, he workerh the goodne fe and grace of God in our bearts, and maketh them like unto God. 2. In such a hing dome the conscience enioyeth peace, consolation and reft. when it under standeth and knoweth that God is mercifull unto it, and imputeth not finnes. 3. Therefore man beareth all kind of tribulation and of flittion, by which sinne is scoured, and the force thereof abated. He also endeavoureth to be beneficiall unto other, as he bimfelfe bath been asit were overwhelmed of the benefits of God. 4. And so the Lord reigneth after two forts: First, for that be maketh the faithfull certaine of the grace of God, and remission of sinness Secondly, for that be layer bt be croffe upon them, that the body of finne may be weakned, and they brought to amendment. 5. He that forgiveth his debtors pertaineth to the kingdome of God, but he that doth not forg ve them, remaineth under the kingdome of finne. Thefethings I thought good to speake in this present place concerning the kingdome of heaven, the kingdome of God, or the king. dome of Christ, which is the same : to wit, that it is nothing else but a

kingdome, in which thou shalt find nothing but forgiveness of sinnes.

Which kingdome is preached and offered unto us by the Golpel, God grant that we may fo receive it. Amen. The 12. Sermon of Dr.

Martin Luther of Draper,

Hat prayer may be good indeed, and may also be heard, we must first confider that two things are necessary thereun o : one, that we first meditate upon the promise of God, and doe as it were advertise God thereof, and trusting unto it, be imbolded and made cheerfull to pray: for unleffe God had commanded us to pray, and had promifed also that he will heare us, even all creatures could not obtaine fo much as a grain by their petitions. Whereupon it followeth, that no man doth obtain any thing of God for his own worthines, or the worthines of his prayer, but by the only goodnesse of God, who preventing all our petitions and defires, provoketh us to pray and defire of him, by his gentle and boun. teous promise and commandement, that we may learne how great care he hath over us, and is ready to give us more things, then we durft enterprise to aske, and that we may also learne to pray boldly, inafmuch as he giveth us all things even in more ample manner then we doe aske them. It is necessary that we doe no whit doubt of the promise of the true and taithfull God, for therefore he hath promifed that he will heare us, vea, and hath commanded us to pray, that we might have a fure and ftrong faith, that our prayer thould be fe heard, as he faith, Mat. 21. and Marke 11. What foever ye shall aske in prayer, if ye beleeve re shall receive it. And in Luke chap. II. And I fay unto you, aske, and it shall be given you: feeke, and yee shall find: knock, and it shall be opened unto you, For every one that asket b, receiveth, and be that feeketh findeth: and to him that knocketh it Shall be opened. If a sonne shall aske bread of any of you that is a father, will ye give him a stone? or if he aske a fish, will yee for a filb, give bim a serpent ? or if he aske an egge, will yee give him ascorpion? If yee then which are evill, can give good gifts unto your children, bow much more shall your heavenly Father give the holy Ghoft to them that defire him? We must boldly trust to these and such like promiles and commandements, and pray with true confidence. If one fo prayeth, that he doubt whether God heare him, and maketh his prayer only at adventure, caring not greatly whether he be heard or not heard: he committeth a double offence: One, for that he himselfe maketh his prayer fruftrate, and laboureth in vaine, For fo lames faith chap, I, He that will as he of the Lord let bim aske in faith and waver not : for he that wavereth, is like a wave of the fea, tost of the wind, and carrid away, let thinke that he shall receive any thing of the Lord. Such a mans heart is not quiet and settled wherefore God can give him nothing. But faith maketh the heart quiet, and capable of the gifts of God. The other offence is, that he counteth the most faithfull and true God, as a lying, vaine and unconstant man, as he which neither is able, neither

will fulfill his promifes to by his doubtings he robbeth God of his honour, and name of faithfulneffe, and truth. Whereby it is fo grievoufly offender'; that even that offence being committed, a Christian is plainly changed into a Heathen, and denyeth and loofeth his true God, fo that if he continue, therein, he is damned for ever without all comfort : And if any thing be given unto him, which he asketh, it is given him not to good but to evill, as well temporall as eternall, not for his prayer fake, but from the wrath of God, that he may recompense those goodly words, which are uttered in finnes, unbeliefe, and to the dithonour of God. Some fay: I would truft indeed that my prayers should be heard. if I were worthy, or if I could pray well. Then, fay I, if thou wilt not pray, before thou that know and find thy felfe fit to pray, thalt never prav. For as it is before faid, our prayer must not rest upon our worthyneffe, or the worthyneffe of it felfe, or be grounded thereon. but upon the immutable truth of the promise of God. If to be that it trust to it felfe or any other thing, and ground it felfe thereon, it is false and deceive th thee, albeit thy heart should even be buift by reason of the ardent affection of godlineffe, and thou shouldest weep nothing but drops of blood. For therefore we pray, because we are unworthy to pray, and hereby furely we are made worthy to pray, and fit to be heard, inalmuch as we thinke that we are worthy, and doe boldly and cheerfully trust to the faithfulnesse and truth of God. Although theu be unworthy, yet have regard hereunto, and marke most diligently, that a thousand times more confiftethin this, that thou honour the truth of God, and not with thy doubtfulnesse accuse his faithfull promise of falshood. For thine own worthyne fle doth not further thee, neither thy unworthynes hinder thee: but infidelitie doth contemne thee, truft and confidence maketh thee worthy and preferveth thee. Wherefore to behave thy felfe all thy life long, that thou doe not at any time efteeme thy felfe either worthy or fit to pray or receive, unleffe thou find thy felfe to be fuch a one, as dareth enterprise the matter freely, trufting to the true and certaine promise of thy mercifull God, which will so shew both his mercy and goodnesse unto thee, that as be promised to heare thee being unworthy, and having not deferved it, of his meere grace, moved with no prayers: so he will heare thee being an unworthy asker, of his only grace, to the honour of his truth and promise, that so thou mayest give thankes, not to thine own worthynesse, but to his truth, whereby he hath fulfilled his promise, and to his mercy, whereby he hath made and fet forth his promise. And this the 25. Pfalme confirmeth, where David faith, Gracious and righteous is the Lord, therefore well be teach finners in the way. He will guide the meeke in judgement, and teach the bumble his may. All the parks of the Lord are mercy and truth, unto fuch as keep his covenant, and his testimonies. Grace and mercy are in his promise, faith-

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faithfulnesse or truth in fulfilling and hearing. And in the 81. Pfalm he faith: Mercy and truth are met together, righteousnesse and peace have hissed each other, that is, they come together in every worke and gift, which we obtaine of the Lord by praying. In this trust and confidence hou must so behave thy selfe, that thou doe not limit to the Lordany bound or end, day or place, neither appoint any manner or measure of hez. ing, but that thou doe commit all those things to his divine will, Wisedome and omnipotencie, that thou boldly and cheesfully looke to be heard, and yet not defire to know, how, and where, how foone, and how long, and by what meanes. For his divine wisedome, shall find a betrer manner and measure, time and place, then we can think, even although that should be done by miracles. Even as in the old Testament Exod. 14. when the children of Ifrael trufted that God would deliver them, and yet no possible meanes were before their eyes, or in all their thoughts, then the red sea openned it felfe, and gave them passage, drowning all their enemies at once. The holy woman ludith, when the heard that the Citizens of Betbulia would after the f; ace of five days give up the City, if God in the meane time did not helpe them, rebu. ked them faying; What areyee, that yee tempt the Lord ? thefe are not devices and purposes, whereby we obtaine mercy of God, but rather whereby we provoke him unto wrath and displeasure. Will yee fet the mercy of the Lord a time, and appoint him a day after your will? Herzupon God did helpe her after a marvelous fort, that at the last the flew Holofernes, and put the enemies to flight , Iuce b. 13. So Saint Paul allo laith, Epb. 3. that the power of God is tuch and fo great, that it doth far greater & better things then we either ask or think. Wherfore we ought to thinke our selves more vile, then that we may name, appoint, or prescribe the time, place, manner, measure, and other circumstances of that which we aske of God, but we must leave all things wholly unto him, conftantly and boldly beleeving that he will heare us. The 13. Dermon of Dr. Martin Luther, concerning the bio= Ding of Guelts to the great Supper. Luke 14. Verfe 16.to the A certaine man made a great supper, and bad many, erc. As in the whole Scripture, so in this text also we must endeavour, that according to our abilitie (as ye have often times heard heretofore) we may understand the true and simple meaning, and thereupon fetle our heart and conscience. For he that shall encounter with Saran, must not waver and stagger this way and that way, but must be certaine of his cause, and instructed with many places of Scripture, otherwise when the Divell shall by an uncertaine place of Scripture, draw him to his forke, he will toffehim this way, and that way, as the wind doth a dry leafe. Wherefore out of this text we mut gather a certaine meaning, whereby we mayor raft and fland fure, Howheir it is 90

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not to be understood of the reverend Eucharisty, or the bread of the Lords table, although our Papists have miserably rested it, as they have done many other authorities of Scripture. But this is the fcope, this is the fum of this text: that the Gospel is preached and published through the whole world, but few receive and imbrace it. And it is therefore here called a supper, for that the Gospel must be the last word, which shall continue to the end of the world. Wherefore the supper here is nothing elfe, but a very rich and fumptuous feaft, which God hath made through Christ by the Gospel, which setteth before us great good things and tich treasures. And he sent his servant to bid men to this sumptuous suppers that is: The Apostles were altogether sent with one word into the whole world, that they might bid and call mento this supper, with one voice, with one Goffel, with one ambaffage: after fuch fort, that if S. Peter had come and preached the Gofpel of God in that place where Paul had preas ched it before, yet had it been one word, and the lame preaching, that the hearers should have been compelled to fay : Behold he preacheth the fame that we heard before of the other, they wholly confent and agree; and the thing that they publish is all one. That the Evangelist might infinuate this confent and agreement in preaching, he faith: He fent his fer. vant, he faith not, his fervants, as of many. Now this mestage the fervant must doe to the hidden guests: Come for all things are now ready. For . Christ bath suffered death, and in his death bath stain sin and death, also was rifen again from death, the holy Ghoft was given; and briefly all things were prepared which vertained unto that great supper. All things were without all our coff. For the father by Chrift hath paid the price of all things, that without all our merrit and labour we might enjoy his goodnes, and be nourished and enriched He sendeth his servant therefore first to the lewer, to bid them to this great supper, unto whom the promise was made of God. For the law and all the Prophets were directed hereunto, that they might prepare the people of God. As the Angel Gabriel declared of John the Baptist to his father Zacbarias Luke 1. He shall be filled with the foly Choft even from his mothers womb, and many of the children of Ifrael shall be turne to their Lord God. For heshall gue before him in the spirit of Elias, to turne the hearts of the fathers to their children; and the disobed ent to the misedome of theinst men, to make ready a people prepared for the Lord. But what did the guest answer to the message of the fervant? the text following declareth. But they all with one mind began to makeexen fe. This is that whereof the Lord speaketh, Matth. 10. He that lowerb father or mother more then me, is not worthy of me. And he ib tloverblonne or daughter more then me, is not worthy of mee. And be that taketh not his creffe, and followerb after mic, is not worthy of me. For he that will be partaker of this supper, must put all things into danger for the Cospel Sake, body, goods, wife, friends

children, friends &c. Moreover he must leave all things what soever they be, that leparate him from the Gospell, albeit they leeme good, just, right, and holy. Neither think ye that these men which here excuse themselves, were guilty of greivous sinnes, or occupied about unjust matters and workes. For it is not unjust to buy, to ute crade of marchandize, to maintaine himselfe honestly, to marry a wife, to be joynedin matrimony. But therefore can they not come to this supper, for that they will not forfake thefe things, but will rather cleave to them in their heart. Now they must be utterly forfaken and left, when the Gofpell so requireth. Thou wilt perhaps say : I would in deed willingly follow the Golpell, I would cleave unto it, and doe all other things what. foever, but to forfake goods, houses, famelie, wife, children, &c. surely this is a hard matter. God hath commanded me to labour, to maintaine my wife and children, &c. Behold therefore this is the 1 cope and fum, that the Gospel is the word of faith and offence, because of which every faithfull man doth beare offence willingly. Indeed God hath willed thee to doe these things, howbeit he hath also commanded, that thou preferre him before all creatures, and love him above all things, and thinke him higher then all things which thou canft know, even as the chiefe and greatest commandement giveth us to understand : Thou shalt love the Lord thy God with a'l thy heart, with all thy foule, with all thy mind, Deut. 6 Wherefore thou must forfike all things before thou fuffer thy felfe to be pluckt away from the love of him, or his word: although indeed he lofeth nothing, which forfaketh any thing for the Golpels fake. If for the Gospelstake thou loose this temporall life, God will give thee another farre better, to wit, eternall life, as Chiff lanh, Mat. 10. He that will find his life, shall loofe it, and be that loofeth his life for my fake shall find it. If thou be compelled to forfake thy wife together with thy children, remember that God hath a care of them, he will be a better father unto them then thy felfe, which undoubtedly commeth to paffe, if so be thou beleeve. For we have very great and rich promises that he will not suffer his word to faile, but will alwayes fulfill it; if we can and commit our felves wholly to freely and confidently trust in him, bim. Chrift faith after this fort Mat. 19 Whafecver Chill for fake houfes, or brethren, or fifter, or father, or mother, or wife, or children, or lands, for my names face, he shall receive an hundred fold more, and shall inberit everlafting life. We have here his words & promife: what would we have more? or what can we defire more? wherein therefore doe we faile? only in our faith. Wherefore no man commeth to this supper, but he that bringeth with him a fincere faith, which God preferreth and loyeth above all creatures. But how doth the Lord recompense them which excused themselves that they could not come to the supper ? the text it felse declareth, Then was the good man of the house angry and faid to his

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bisservant: Goc out quickly into the streetes and lanes of the City, and tring in bither the poore, and the mayned, and the halt, and the blind. To goe into the streetes and lanes is nothing else, but that whereas the lewes made themselves unworthy of the Gospell, and did resuse it, the Disciples turned to the Gentiles. For it was enjoyned them of Christ, that they should not turne themselves to the Gentiles, not preach the Kingdome of God in the Cities of the Samaritans, but should go only to the sheepe of the house of straell, and should fred them only, as they did Now the sewes striving against this word, & by no meanes received ing it, the Disciples sayd, Act. 13: It was necessary that the word of God should fir st have bix spoken unto you: but seeing you put it from you and judge your selves unworthy of everlasting life, so, we turne to the Gentiles: for so bath the Lord commanded us, saying: I have made thee a light of the Gentiles, that thou shouldest be the salvation unto the end of the world. But what meaneth that which he saith moreover to the servant?

Go into hie wayes and bedges, and compell them to come in, that mine bouse may be filled. This is to be understood of desperate and weake consciences, which also pertains unto this supper, and are compelled unto it, but this compulsion is not outward, but inward and spirituall, and is doneafter this fort. When the law is preached, finne is fet be fore our eyes and revealed, that a man may come to knowledge of himfelfe, fo that to compel to enter or come in, doth rightly fignific to drive finne into the conscience, whereby a man may know that he is no ning, that all his workes are finnes, and subject to damnation, and so suddainly his conscience may become desperate, and his heart faint and terrified, that all that confidence and opinion of help may depart, and man himselfe be able no where to comfort himselfe in any hing, and at the last be driven to despaire of himselfe. If so be that one be once after this forr compelled, then doe not long delay to let him come in but deliver the man our of desperation, That commeth to paste, when thou comfortest him by the Gospel, and declarest that he is delivered from his finnes, faying : beleeve in Chrift, that he hath made thee free from thy finnes, then shalt thou be delivered and free from sinne. And this is the meaning of that which he faith: Compell them to come in. It is not to be understood of outward compulsion, as some interpretie, that wicked and ungodly ones should wiolently driven to the supper. for this prevaileth nothing, neither is it soment in this place. Wherefore it is to be referred only to the conscience, and is inward and spiritu-Now he goeth on to speake to the servant and the rest. For I fay unto you, that none of these men which were bidden, shall tast of my supper. This is the conclusion, that they wen think themselves most certain that they shal come to the supper, and raft of it, shall not taktof it. The reason ye have heard. Now briefly the guefts that are bidden and doe not come,

are they, which thinke that they shall obtaine the supper by their owne workes, very much wearying themselves, thinking affuredly, that they shall tast of it. But the Lord mightely concludeth and saith: Not one ofthese men shill taft of my supper. Wherefore most gentle Lord? They have committed no wicked thing, neither have been occupied about unjust matters. Behold, this is the reason, for that they have forsaken faith, and have not confessed it freely before every one, neither have preferred that rich and sumptueus supper before all creatures. For seeing it is sumpruous, it requires those men that doe judge it to be so, doe put any thing in danger, whatfoeverit be, that they may be partakers of it. Thus ye have the compendious meaning of this text, which I have only briefly runne over, if any will expound it more at large, I am well content he fo doe. The 14. Dermon of D. Magtin Luther, of the workes of charitie. [Luke 6. Verse 36. to the 41] THe workes of charity which we must doe to our neighbours in temporall things and in corporall necefficie, are described untous in this text: which the Lord then declared, when he said a little before in the same chapter, that we must doe well unto our enimies, and bestow benefits upon them which hate us : that we muft bleffe them that curfeus : that we must pray for them which persecuteus: if any man smite us on the one cheeke, we must offer unto bim also the other : and if any man take away our cloke, we must not forbid him to take away our coat also. &c. All which he comprehending in a briefe fumme, faith: Be ye mercifull, as your Father also is mercifull. Here ye see all good workes summarily described which we must exercise among our selves, as our heavenly father hath exercised them toward us. Ye have often times heard, that it is not needfull to doc good workes toward God but toward our neighbours only. God can be made neither ftronger nor richer by our workes: but man may be ftrengthened and inriched by them, unto whom also they are necessarie, unto whom only they are to be directed, and not unto God, which ye have very often heard, and which is now in your eares : but would to God it would at the last burft forth both into your bands and workes. Marke therefore bow pernerfe an order it is, when amy deale with God by morkes, with whom not with tanding they must deale by only faith, and when faith is directed unto man, whereas it is to be plasedin God alone. Turne thefe contrarinife, and they shall beright, after this fort: let us first repose faith in God alone, andlet us then give our Celves to ferve our neighbours, and to direct all our workes fo, that they may turne to their commoditie. We must deale before God by no other thing but by faith alone, because none is able to help us but God only, and whatfoever we poffesse either in mind or body, that commeth wholby to us from God alone, in whom we ought to trust, upon whom we eught to fet our heart. Now some use such a preposterous order, that

they repose faith, which ought to have respect to Godonly, in themselves and others, they rest upon their traditions, and whatsoever their great mafters have invented, in that they put their truft. Of fuch God faith in leremie? Ier. 2. My people have done two euils : one, for that they have for faken me the well of the water of life, and digged to them pits, yeavile and broken pits that can bold no water. Another, for that thou darest say : I am without sinne and giltlesse, tush, his wrath can not come upon me : bebold I will reofon with thee, because thou dareft say, I have not offended. First he faith, that his spoule is turned into an harlot, and hath estranged her selte from God the fountaine of lite, from whom life falvation and every good thing floweth, him they have forfaken. Secondly they fet up their own traditions, and digge unto themselves a fountaine of their own, which can hold no water. So our Papistes trust to their own inventions, to their founding of Maffes, to their fastings, prayers, and fuch like things. Which appeare to be as a fountaine, out of which they would draw lite, and bleffedneffe or falvation, when as notwithstanding it is able to hold no water: they fotfake Godthe fountaine of life. Afterward he faith : they dare rife against me, that I should not be angry with them, alledging that their workes be just, and they will goe to law with me. B hold this is another finne, that they goe about to defend their workes. Whereupon God also saith. I will contend with thee in judgement, and will shew bow thou gaddest bither and thither' to change thy wayes. So faith pertaineth to God alone, whereunto it belongeth to obtain all whatfoever thingeare necessarie, as wel temporall things as eternall, and fo to obtain them, that it think not that it hith merited in any thing. Also it must againe apply it selfe downward toward our neighbour, without looking for any recompense, not that bleffednesse confisteth in that deriving of faith, to wit, charity; for neither doth God require that, who will have the conscience torest only in him:even as the spoulemust cleave only to her hulband and tono other: fo alfo God requireth of us that we trust in him alone, Thefethings Christ declareth when he faith, Be ye mercifull as your Fatheris merciful. Wherefore I must lo order my conscience roward God, that I undoubtedly beleeve, that I have him abountifull & merciful father, as I will afterward declare, and that I also doe shew mercy toward my neighbour. Which faith must be inward, and carried upward unto God, but workes must be withour, and derived downward to our neighbours. After this fort Abraham did, when at the mountaine in the Country of Moria he ascended to God, he left his servants and asses below at the bottome of the mountaine, taking only I fack with him. The same must be done of us if we will ascend unto God, that we may come to him with I feac onely, that is, with faith : fervants and affes; that is workes are to be left below, Thus much for the entrance of this text concerning faith and workes

workes, to wit that faith must pierce inward and upward, but workes must goe without and downward, whereby at the length it commeth to paffe, that we are righteous before God and men, for that we give due honour unto God, and believe according to his word, and fatisfie our neighbour in the dutie of love. Now let us fee the very wordes of the text in order. Be yee mercifull as your Fatber is mercifuil. How therefore is our heavenly father mercifull? after that fort, that he giveth us all good things, corporall and spirituall, transitorie and eternall, freely and of his mercy. For if he should give unto us according to our defert, he should give unto us nothing but hell fire and eternall damnation. Whatfoever therefore good things he bestoweth upon us, he bestoweth them of his meere mercy. He feeth us flick fast in death, therefore be both merey upon us and giverb us life : be feet bus to be ibe children of bell, therefore be taking pitty upon us, giveth unto us beaven; He feeth us to be miferable and naked, hungry and thirfty, it pittying him hereof, he clotheth us, and refreiherh us with meat and drinke, and maketh us full of all good things: So whatfoever we have either in body or in spirit, he giveth it us of his meere mercy, without any merit or defert of ours. Whereupon Christ here faith : Imitate your father, and be ye mercifull like unto him. This is not simple mercy, such as reason teacheth, for that is greedy of her own commoditie, which giveth onely to great and learned men, and to them that deferve it : it loveth them that be faire and beautifull : it giveth unto them, of whom it looketh for profit and commoditie againe, which is a mercy divided, begging, and as it were torne and broken in peeces, For if I shall give to him that hath deserved, or if I shall regard fairnesse or friendship, it is a bargaine or debt, and not mercy. Hercof Chrift speaketh in the same chapter before this text in this wife Luc. 6. If ye love them which love you, what thank Shall ye have? and if ye doe good for them which doe good for you, what thank shall ye have? for even the finners doc the same: and if ye lend to them of whom ye bope to receive, what thanke shall ye have? for even the sinners lend to sinners to receive the like. But the mercie of Christians must not feeke her own, but fo behave it felfe, that it be indifferent , that it regard all alike with open eyes, both friends and foes, even as our heavenly father doth, And wherefoever this mercie is not, neither is there faith alfo. For thy heart being setled in faith, so that thou knowest God to have shewed himselfe thy God, so gentle and bountiful!, without thy defert and of meer grace when thou wast as yet his enemie, and the child of everlasting maledi-Aion, thy heart I fav being feeled in this faith, thou canft not contain thy felfe, but that thou shew thy selfe againe so to thy neighbour, and that wholly for the love of God, and for thy neighbours commodities fake. Take heed therefore what difference thou make between afriend and enemie, between the worthy and unworthy: for yee see all which are in

inthis textrehearled, to have otherwise deserved of us, then that wee should leve them, or doe well unto them. And the same thing the Lord meaneth when hefaith Luke 6. But love your enemiet, doe well unto them, lend, looking for nothing againe, and your reward shall be great, and ye shall be the children of the most High: for he is kind unto the unkind and to the evill. But how commeth it to paffe, that a certaine contrary. thing to that which we have taught fremeth to appeare in this text, where he faith? Be ye mercifull as your beavenly father is mercifull: Indge not, and je Shall not be judged : condemne not, and yee fall not be condemned : for give and it shal be forgiven you. All which authorities found fo, that we must deale before God with our workes, and by them deserve the mercie of God, when as notwithstanding ye have very often heard, that faith alone doth all? and both Pauland the whole Scripture doe commonly fay and affirme, that we must beleeve in God alone, and deale by only meere faith before him. It is requifite here to underfland that good workes are only a feeting forth and commendation of faith, to that if I beleeve, I must be mercifull, I must not judge nor condemne my neighbour, I must forgive, and give unto my neighbour. Whereoffer an example before your felves. Gen. 23. What did Abrabam being commanded to offer his sonne? he obeyed the commandement, and drew forth the sword to kill his sonne : what ensued thereupon? the Angell of the Lord flayed him, faying : lay not thy hand upon the child, neither doc any thing unto him : for now I know that thou fearest God; for as much as for my sake thou hast not spared thine only fonne. Howbeit this is here to be known and marked of us, that we must first receive, before we give : before we shew mercy, we must receive mercy of God : we doe not lay the first stone, neither doth the theepe feeke the fhepheard, but the fhepheard the fheep. Wherefore fo beflow thy workes in every respect, that thou looke for nothing ar Gods hands because of them : for we obtaine even every thing of God without merit or defert : fo God faith Elay 6. 5. I am found of them that ficke not for mes I have appeared to them that aske not for me. And in the end of the fame chapter: The time shall come (faith God) that ere ever they call F. will answer them, and while they are yet but thinking how to speake. I will heare them. For indeed before we fecke him, he findeth us, before we aske him, be heareth us. Likewife St. Paulfaith Rom. 2. There is no difference : for all have finned and are deprived of the glorie of God, and are suftified freely by his grace, through the redemption that is in Chrift le. fus : whom God bath fet forth to be a reconciliation through faith in bis blood, to declare his rig breoufneffe, in that he forgiveth the finnes that are paft, through the patience of God, to flew at this time his righteoufneffe. that be might be iuft, and a iuftifier of bim t bat is of the faith of lefus. And in the chapter following he faith: Now to bien that workerh the Wages

wages is not counted by favour but by debt : but to him that worketh not. but beleeveth in him that instificth the ungodly, his faith is counted for righteou[neffe. For if it be of grace, it is no more of workes, or elfe were grace no more grace, as he faith afterward in the eleventh chapter. A. gaine, I must bestow my workes so, that they may be a certaine signe, and as it were a feale graven with letters, whereby I may be affured that my faith is fincere. For if I feele in my heart, that my worke proceederh from love, I am sure concerning the integritie and soundnesse, of my faith. If I forgive, the same forgivenesse doth assure me concerning the finceritie of my faith, doth declare my faith, and certifie me, that God hath also pardoned my finne, and doth daily more and more pardon me. So it fell our with Abraham, his worke made his faith known unto him. God indeed knew that he did beleeve, but it behoved that Abraham also should know, and shew forth his faith. Wherefore workes following only freely as fruits of faith, are declarations of fuch a faith. For what should it profit me, if I had even a strong faith, but unknowne unto me? even as if I should have a chest full of gold, yet I being ignorant thereof, should take no commodity thereby. But if any would thew it unto me, he should doe me as great a pleasure, as if he gave it me. So if I have faith and yet be ignorant thereof, it is no profit unto me, Wherefore it multburft forth, and be thewed by the workes that enfue, which are both fignes and feales of the present faith. So Saint Peter meaneth, when speaking of the workes of charitie, and the vertues of faith, he concludeth thus : Wherefore brethren, give rather diligence to make your calling and election fare, which if you doe, yee shall not fall. For by this meanes an entering shall be min: fredunto you abundantly into the everlasting kingdom of our Lord & Saviour Iesus Christ. 2Pct. 1.8.9.4e faith not do good works, that by them ye may be called, but that ye may affure your selves of your calling, Accustom your selves therfore wel unto the phrases & manner of speaking used in the Scripture, that ye rulk not upon them like blind moules, and confirme workes in fuch places as this : for herein workes are to be rejected if we think, that we are ju-Rified by them : but herein they are extolled and commended, in that they are profitable to our neighbour and fruits and fignes of faith. Behold, it was meet that I should make this digression, least I should confirme the meaning of the Papills. Now if it should be demanded why God oftentimes ferreth down fuch contrary fentence, and difagreeing one with another, as it feemeth to us and our reasons I answer, that he may exercise us in reading, and that we should not thinke that we understand the whole Scripture, when we scarce understand one place. Some fayings doeguide the spirit, how we ought to behave our selves toward God, only by faith, as this : We are inftified freely : Rom 3. 24. againe left the body thould be Auggish outwardly, there are sentences 210

also set forth unto us, which doe guide and exercise the body, as these which we have heard here rehearled: Forgive: and yee shall be forgivent also whereas Christ affirmeth that he will require workes in the last day, and will say after this fort to the condemned, Matth. 25. I was an bungred, and yee gave me no meat: I this jted, and ye gave me no drinke. I was a ftranger, and ye took me not in unto you : I was naked and yec clothed me not, &c. Which sentences, while ignorant and light spirits labour to wrest and apply to workes, they see not how great evill they commit. But spiritual men referre them to the very body only, they themselves standing naked before God in spirit, which is both just and necessarie. For there are two things in min, the Spirit and the Flesh. Hereupon there are some places which doe guide only faith in the spirit: some which doe direct only workes in the body : for one place cannot direct both the body and the spirit together. We must so doe with our subfince, that we be willing to part from it, to lend, and to give to our neighbour, when it shall be requisite. And if we see any not to have, wherewith to make reflicucion, we must release him, and forgive the debt according to the example of Nehemiah, as we read in Efdras 1. 5. For God hath given many things unto us, who is able to give us more things also if we beleeve. And thus we heare that if we will be Christians, we ought to lend, give, and to be willing to part from that which we have, otherwise we shall not shew the fruits of a lively faith, Where fore lay up this text inwardly in your minds, that yee deale by no other thing before God, but by only faith, and referre and be flow your works to the only service and profit of your neighbour. Thus much thall suffice to have been spoken concerning the former part. Now what is to be faid moreover of this text, or what doth follow we will afterward consider. In the words following the Lord interpreteth himselfe, what kind of mercy he understandeth, saying after this fort. Iudge not, and yee shall not be judged : condemne not, and yee shall not be condemned : forgive, and yee shall be for given: give and it shall be given you. In this place the Lord divideth mercy into three parts, that we may not be ignorant. what manner of mercy that ought to be, which it behoveth us to shew to our neighbours. First judgement and condemnation is taken from us. Then thou must forgive thy neighbour if he hath committed any thing against thee. Lastly thou must helpe the needy. These things this word (Mercy) fignifieth, wherefoever it commeth in the Scriptures. And all thele must proceed from a fincere heart, all colouring and flatterie being taken away, that there be no respect had of the person. For if thou defirest to wish wel, and to wish well to them, which wish well to thee : or to hurt them, which hurt thee, thou are utterly deceived. But thou must doe fo, as Chrift faith a little before : Imitate thy heavenly father, love thinc enemie : doe well to him, which do evill to thee: forgive him:

that hurteth thee: lend to the needy, and so of the rest. That therefore we may speak of the former part, that we must not indge or condemne, we must marke, that God hath ordained the sword of the

Magistrare, to the punishing of publique offences, so that it be provided, that it be not done against the precept and commandement of God, as that the innocent be not executed: For whereas the Judge dealeth uniuftly, he is is well an homicide as another, of which judgement Christ laith nothing here. Elfe where he maketh mention thereof, when as he faid to him, which defired that he would bid his brother divide the inheritance with him : Luke 13, 14. Who made me a judge or a divider over you? For the care and governing of outward things doe not belong to the kingdome of Chrift. But Chrift speaketh here of another judgement, namely of that whereby one reputeth and counteth another good or evill, when as notwithflanding he feeth no good or evill to be done of him. Which judgement belongeth only unto God. For it may be, that thou fee thy brother offend to day, whom notwith kanding to morrow God doch receive, then may he both be, and also seeme unto thee to be good, neither must thouremember his sinnes, for that Christ hath forbidden. For there cannot be either any love or concord, where this judgement and condemnation is usuall amongst men! To judge and condemne another is nothing elfe, then to have a beame in his owne eye, which all hypocrites doe without doubt beare in their eyes. For they that judge themselves good, are offended at their brother, whatfoever others doe, it displeaseth them, forasmuch as they will not acknowledge theirown finne. Butit commeth to paffe, that when thou feeft many finnes in others, thou feeft not the beame that is in thine own eye, and To fallest into the judgement of God, Hereof it commeth, that thou which judgest another, are made worse then the most wicked baude. or the most unchast harlor, before God, who alone knoweth who is to be faved, and who to be condemned. Such hypocrites are ofthat nature that it is a pleasure unto them, and they take no small delight thereof, if they reason and talk either of the adulterie or fault of another man, yea they increase a small thing or trifle in their neighbour, and whatsoever others do, they interpret it at the wo-ft, so that no man is able to do that, which pleaseth or liketh them. And although they themselves do not Luch things, yet they willingly hear that other men do them, whereas a godly man helpeth as much as he is able, that thefe things may be covered and amended. Butit many times falleth out, that they are most filthie adulterers even according to the flish, which do so judge and condemn others, howheit they do not judge man only, but even God himfelf. Wherefore if thy brother be a finner, conceale his fin, and pray for him to the Lord: if thou reveal his fin and rejoyce thereat, surely thou art not the child of the mercifull father, for if thou were, thou wouldeft be mercifull 35

cifull according as he is. This is a thing most certain, that we are no able to shew so great mercy to our neighbour, as God both hath and doth shew to us But that is the practice of faran, that we do those things which are quite contrary unto mercie, which is an undoubted fign, that there is no mercy at all in us. Of these judgers of others Christspeaketh in the Gospel, when he faith: Lu. 6. 39 Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above bis mafter: but who seever will be a perfett disciple shall be as bis mafter. And wby sceft thou a mote in thy brothers eye & confidereft not the beame, that is in thine own eyeleither how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou feeft not the heame that is in thine own eye? Hypocrite, cast oue the beame that is in thine own eye first, and then soalt thou see perfectly to pull out the mote that is in thy brothers eye. As if he faid: thou thinkeft that thy brother is blind, and in thy mind doeft find fault with another, that is, thou wilt guide another when notwithstanding thou thy felt art blind. Thou judgest him a finner, and thy felt an honest and just man. What other thing is this, then for thy heart to be fo affected, that thou count thy felf better ? Which is nothing elfe, then that thou wilt lead and guide others, when thou thy felf art blinder then a moule, fo that he which followeth thee, doth fall with thee into the ditch. Of fuch as judge themselves to excell others, & think themselves to be followed more then the word of God, St. Paul speaketh, Rom a. Behold (faith he) thou art called a lew, & refteff in the law, & glorieft in God & knoweft bis will, and tryeft the things that diffent from it ,in that thou art suftified by the law, o perswadeft thy felfithat thou art a guide of the blind, a light of them which are in darknes, an in-Strufter of them that lack diferetion, a teacher of the unlearned, which baff the form of knowledge, & of the truth in the law. Thou therfore which tea. cheft another, teachest thou not thy felf? thou that preacheft a man should not steale, doest thou steal? thou that sayest a man should not commit adulterie. doest thou commit adulteriet bou that abborreft idols, committeft thou facriledge? thou that giorieft in the law, through breaking the law, diffenereft thou God? Wherupon he also faith in the beginning of the lame chapter to hypocrites: Therefore thou art mexcufable, O man, who foever thou art, that condemneft: for in that thou condemneft another, thou condemneft thy felf: for thou that condemneft doeft the fame things. But we know that the judgement of God is according to truth, againft them would commit fuch things. And thinkest thou this, O thou man that condemnest them that doe fuch things, and doeft the same, that thou shalt escape the sudeement of God ? Loe, this is to speak the truth to hypocrites, who go about to shew the way to others, which they themselves know not, leading so other men into the ditch with them. Therefore the Lord faith : The disciple is not above bis master, but who seever will be aperfect disciple shal be as his master. This is a common proverb : I can learne no more of

of my mafter then he knoweth himielfe. Wherefore doth the Lord speak this proverbe? because of two forts of masters: the one is blind, whom if I shall follow, I a' so my selfe thall become blind; he himselfe falleth into the dirch, and I follow. The other mafter is the mercifull father, of whom me must learne mercy; whom if we rollow, we also doe become mercifull like as he is : if we were mercifull daily, we should also be come perfect, as he is perfect, but that commeth not to paffe, as long as we are in this life. The second part of mercy is, that we forgive them which have endamaged us, or hurt us by any meanes. A Christian can never be so hurr, but he ought to forgive, not only seaven times, but feaventy times feaven times, as the Lord faith unto Peter, Mat, 18.35. Wherefore God forgiveth a Christian his sinne or infirmitie, that he may also forgive other their infirmitie : which Christ letteth forth else where in a most goodly parable, which he concludeth in these words: So likewise shall mine beavenly Father doc unto you, except ye forgive from your bearts, each one to his brother their trespasses. And so we pray dayly in the Lords prayer, with an addition laying : forgive us our trespalles, as we forgive them that trespasse against us. Is this a hard matter, if I a wretched finner, doe forgive my neighbour his trespasses and his infirmitie, whereas the Lord will forgive me my finnes and my infirmitie ? If one had killed my father, what were this being compared to

my finne, wherewith I have offended God, and provoked him to anger? The third part of mercy is, that we give to them that be in milerie and need, and that we helpe them. Whereof lobn speaketh thus I lohn 3. W bo foever bath this worlds good, and feeth bis brother have need, and Shutteth up his compassion from him, how dwellerb the love of Godin bim? For where the love of God is, it is moved to fhew it felf even in Outward workes. Hereunco also percaineth the saying of Christ Mat. 5. Bleffed are the mercifull, for they shall obtaine mercy. Wherefore the Lord addeth a promise in the Gospel, saying : Give and it shall be given unto you: a good measure, pressed down, Shaken together, and running over shal men give into your bosom. And continuing on his speech he saith: For with what measure yee meet, with the same shall men meet to you a. gaine. Thus much shall suffice concerning the parts of mercy which we ought to thew to our neighbours. Vato which the special words of Christ ought to exhort us, who when in the Gospel of Matthew he had Spoken much of a Christian life, and of love to be shewed to our brethren, thus concludeth faying: What foever ye would that men should do to you, even fo docye to them: for this is the Law and the Prophets. Mat. 7. 12. Now every one is so affected, that being cast down, and in distresse, he would wish all the world to helpe him. If I be a miserable finner, drowned in finnes, bearing a burthned and troubled conscience. I would that the whole world figuild comfort me, should helpe and succour me, Mould

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should cover my sinne and shame. So I also ought to behave my self toward my neighbour, not to indge him, not to condemn him, but to for. give him his offences, to helpe him, to provide for him, to lend unto him, and give him, even as I would wish to be done unto my selfe if I were driven into distresse, necessity, exile, or poverty. And herein truly Christians are known, if they love one another, if one doe such workes of mercy unto another, as Christ said unto his disciples at his last Supper. I give unto you a new commandement, that ye love one another, as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another. Thus ye have the meaning of this text, it remaines that we call upon God for his grace. The 14 Dermon of Dr. Martin Luther, of the summe of Christian life. I Tim.

1. Verse 5, 6.7. The end of the commandement is love, &c.

IT is well known unto you dearely beloved brethren, with how great feverity God hath commanded his word to be heard and learned. For he most highly estemeth it, and hath bestowed much labour in defending it, and publishing it to the world. He hath suffered all the Prophets to come into perills and dangers, at the last also be fent his own fonne because of his word, whom he suffered to die even the death of the crosse. And what persecutions have not the Apostles themselves abode for the words fake? what afflictions have not all the Christians suffered ? unto some of which he hath committed the ministrie of his word faithfully to be executed, and to other some hath enjoyned the charge of hearing the same. If there were no other cause beside this. whereby we might be moved to heare and learne Gods word, but for that it is the good pleasure, will, and commandement of God, yet this one ought to be sufficient great and weighty. For it is our duty as creatures to obey our Lord and Creator, and that with all readinesse of mind, in as much as he hath given us fo many good things, and doth as yet dayly give us more, for which we shall never be able to give him sufficient worthy thankes. Howbeit he is not content, only to have commanded us to doe this, or to require it of us as bounden duty, but promiseth also that great fruits and commodities shall redound to us thereby, affirming that by this meanes his greatest and highest worship is given unto him. For he is the great Lord, whom we ferve, who hath many and divers kinds of fervice, and manifold manners of worthip, and whom we may serve divers wayes. But this only service which is given to him by hearing the word, doth excell all the reft. For if any where a faithfull man of the country, or a Citizen, or any which is otherwise in Subjection doth serve his Lord or mafter, he doth by the same service also serve God. Likewise a child, a man servant or a maid servant, if they be obedient, and doe diligently that which belongeth to their duty: also a Prince and parents if they govern well, and do their duty faithful

faithfully: they all doe ferve God. For it is his will and commandment which he requireth to be fulfilled of us. Of fuch services and kinds of worthip the world is full. For to every one in his state his workes are committed and enjoyeed of God, whereby he daily both ought and may ferve him : that there may be left no place for excuse unto any man, as though he were ignorant, how and wherefore he must ferve God, neither that any feeke after other things, and invent peculiar manners of ferving God, which he hath neither ordained nor commanded, and in the meane season negled that which he hath commanded, as we have hetherto done in our blindnesse. But before all other services and do. ings of duties, he hath most highly esteemed and extolled this service both of them that he are, and them that preach his word. And therefore hath ordained also a special day thereunto every weeke, in which wee must apply our selves to no other businesse: Albeit we serve God also by other labours all the week, which he hath bound to no time or certain day. But he hath chosen this day specially, which he hath severely commanded to be kept, whereby men may have time and leafure to perform this service, lest any might flye unto this complaint, that he hath nolesfure by reason of his labours and businesse. Moreover he hath appointed speciall places also for his service, as among us temples and houses. where we doe come together. Yea he hath instituted and kept the whole order of ministers hereunto, giving also other things which pertaine to the performing of the charge of this office, as the knowledge of many tongues, and divers gifts belide. And briefly he hath commanded the whole world by a certaine speciall precept, that it thinke this worthip or service holy, and far more excellent then the reft. Which he will have so to be delighted in of all Christians, that it may be manifest, how much he doth esteeme it, and how acceptable unto him the exercise and hand. ling of his word is, These things I speake to stirre you up, and to admonish you, why ye ought willingly to heare the word of God, because it is not only the commandment of God, whereunto we must obey, but we have also most ample promises, that it is a thing acceptable to God, and the greatest worship, whereby we can doe how nour unto him. And it so farre exceedeth other kinds of worship, as the brightnesse of the funne exceedeth the brightnesse of the other farres , and the Sabboth day the other dayes, and in a summe, as much as the heavenly kingdome excelleth the kingdomes of the world. For here all things are holy and specially chosen; the time, place, person, and that because of the word, which sandifieth all things unto us, Wherefore we must earnestly endeavour, that we take heed unto our felves, that we fall not into fluggishnesse, and flothfulnesse, neither that we'be carried away with contempt and loathfomeneffe of hearing the word, as those delicate and cloyed fpirits.

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foirits, which feeme unto themselyes already to be Mafters, and e xa& ly to know all things, yea farre more perfe tly then any can teach them Or as others also, which are soon cloyed with it thinking, why I have heard this very often, wherefore should I eftloones hear the same song? They know not how great and marvelous a thing it is, also how great worthip of God, which they doe fo greatly contemn, and negl. & with to great flothfullneffe. Wherefore they doe after unspeakable meanes provoke God to wrath, having his commandment fo in contempt, and fuffering his promile to be made void in them, and as much as is in them impairing and hindring by their example fo commendable a worthip and service of God. But admit it to be true, which notwithstanding is not, that thou doeft understand all things perfectly, and as cunningly and skilfully as Christ himself : yet thou feest how carnestly he pertormeth the office of preaching, and applyeth himfelf unto this worke, whereof notwithstanding he was most skilfull before, and had not any whit need therof, as we do greatly need it. So Paul alfo a Prince of Apo-Ales, albeit he was exceedingly well learned, and so excellent a Dodor, yet going through many countries did eftfoones and every where preach, neither was he wearied or cloyed. Wherefore it is meet that thou be nothing at all wearie of hearing this word, inafmuch as the aid and helpe thereof is exceeding necessary for thee, both against the divell and all other tentations. And although for thy inftruction thou shouldest not neathit, yet ought st thou not to be wearied or cloyed, that thou shouldest not bestow a few houres in a dayevery weeke upon this worthip and service of God : seeing that before, applying thy selfe to falle worthip, when thou didft paffe the whole day in temples, and didft run from temple to temple, from altar to altar, thou felteft no tedieusnesse or wearinesse, neither didft say as thou doeft at this day : O. I have heard no new thing, I have heard thefe things before : But didft think thus : this day and yesterday I went to heare Masse, and to morrow I mind to goe to heare it again. How much more oughteft thou to do this now knowing affuredly that this is the right fervice and worthin of God, and to fay ? Albeit I knew most perfectly, as I do not know, yet to give honour and shew obedience unto God, I will do this service, and because of his love and praise I will heare his word, that my Lord may fee by this chiefe worship, wherewith I am especially delighted, that I am willing to ferve him. For although no other fruit or profit come unto me thereby, yet I may reioyce that I have performed a most holy and acceptable worke unto him, whereunto other kinds of worships and services being compared, are of small impor-Now, he that doth not care for these things, neither is moved with them, reverently to thinke, and highly to effectme of the word of God, willingly and earnefly to heare and learne it,

whenfoever oportunity and meanes thall be offered, I will have nothing to doe with him. For neither may I, neither will I draw any man here-unte violently. He that contemneth, let him contemne ftill, and remaine a swine as he is, even untill that day, when God will kill him & throw him down head long to hell. For fuch a one cannot be a good man, neither is it a humaine finne, but a certaine divellish obstinacie, so greatly to contemne that, whereunto God hath appointed a place, person, time, &c. Whereunto moreover he moveth us by his command. ment, lovingly provoketh us by his promifes, stirreth us up and admonisheth us by his words, and offereth all these of his own accord, and to be bought with no price or treasure, which is to be farre fetched, or hardly come by, the excellency whereof can indeed be countervailed with no gold. Add hereunto moreover that it is a worth p or fervice very casie to be done, which may be performed without all labour or griefe, but that thou must attentively heare the Preacher or apply thy mouth to speake and read, then which labour none surely is more case. And albeit it is to be feared, that thou shalt therefore beare the crosse, and fuffer persecution, yet the worke it selfe is so joyned with no difficultie, as no other labour is, no not even that that is most case. If so be that it be not grievous unto thee, to fit the whole day in a taverne or an alehouse, or otherwise with thy companions to trifle and sport thy self with filthy and unfeemely iefts and pastimes, also to fing and prate, and yet art not wearie, neither feelest any labour : thou nayest with a little paine fit in the temple, and heare the Preacher, whereby thou fervest God, and doft that which is acceptable unto him. What wouldest thou doc, if thou shouldest at his commandement carie stones in quarties, cr goe armed on Pilgrimage to S. Iames? orif some other laborious and painfull worke should be injoyned thee? as hitherto it hath beene the custome amongstus, when as we would doe all things willingly, whatfoever was enjoyned us, when we were deceived with meere trifles, and most impudent delusions. But so doth the Devill blind men : in whom also he worketh a satiety and loathing of the word of God, whereby it commeth to paffe that they have no regard, what a treasure the word of God is, but live after a beaftly fort, contemning all good doctrin. Let us therefore at the laft, delight in thefe things, thinking thus with our felves, that as often as we read or heare the word of God either privatly or publiquely, of whomfoever it be preached, we apply our felves to the chiefe service of God, which pleaseth God exceedingly well. After this fort thou mayest inflame thy selfe to heare, and God will inspire thee with his grace, that the seede of his word be not sowne in vaine, but may bring forth plentifull fruit. For the word is never taught without fruit, whenfoever it shall be diligently and attentively heard, neither can itbe, but that by effloones hearing it, thou shouldest become bet-

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ter. And albeit for the present time thouseest or feelest no fruit, yet in processe of rimethous shalt plainly perceive and feele itlong here to rehears the fruits proceeding of the word, nay, indeed they

can not be all rehearfed,

Thefe things I thought good to speake in stead of a preface before thewords of S. Paul, to the intent to ftirre us up more diligently to hear the word of God : and furely there is great need of fuch an exhortation daily in every fermon, which also is much pertinent unto the text which we presently have in hand. For Paul in this place reprehendeth curiousspirits, which goe about by their own wildome to be masters of the word of God, and doe by and by fallly perswade themselves, that they know it well, and that they need not any more the helpe of any teacher : but turne themselves to trifling and vaine jangling, that they may bring forth some new thing, which the common fort may be defireous to heare, prefuming also to be Masters of the Scripture and of all men, labouring to teach every one, and yet not understanding what they speake, or whereof they affirme. For this is a plague and calamity that followeth, where the word of God is not handled diligently and seriously, the learners being weary of hearing and the teachers southfull in preaching. Hereof it commeth that so great companies of hearers flide away, and Churches become desolate. Of which calamitie vaine talking spirits are the cause, which promise new things, that they may win the hearts of the multitudes unto themselves, boafting in that they are Mafters of the Scripture, and yet are alwayes such men as are ignorant. foralmuch as they have never tryed, what it is to teach other: which we doe now plainly fee, and the wrath of God is at hand ready to punific our contempt and unthankfulne fe Therefore Paul beginneth his Epiftle to his Disciple Timothie fo, that he should take heed, that such teachers doe not arise, which can talke many things of the law, bringing many new questions and doctrins, what is to be done, how righteousneffe is to be obtained, all which they doe for oftentation fake, that they may be seene and praised, and seeme to be more learned then other, and yet they never came fofarre as to teach any certaine thing, or that which might be counted to be of any importance, but doe all things confusedly, and out of good order. Such bablers use only these words. that we must be honest, that good workes must be done, and God must be ferved, &c. but they understand not the fense of those words, what they meane. And being asked how we must doe good worker, now they teach this particular worke to be done, an other time an other worke. as, offer so much facrifice at this altar, getthee into this or that Monasterie, runne unto this Saint, here erect a chappell to the honour of fuch a Saint, in an other place found a Masse, light tapers, eat fish, buy indulgences, &c. Which being done, they by and by bring an other worke.

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and forthwith after that another, So they know not how to inftruct any after a constant and certaine manner of teaching, much leffe can they fay, this is, or in this doth the fumme of Christian life confift, &c. And yet in the meane feafon those things must be counted very excellent that they teach, so much doe they boalt, and promise almost golden moun. taines, as though they alone were Doctors, that might not be gainfaid. and controulers and Mafters of all other. But he is to be counted an excellent Mafter, and highly to be effeemed, which teacheth the chiefe point and whole lumme of doctrine, to wit, how the heart and confeience, yea and the whole man must live. They know nothing of that thing, although they be very full of words, but doe altogether erre from The fumme and principall point of the law. In the meane season they ineangle the minds of the hearers with fuch a confuled company of words, that they know neither how to make a beginning nor end of speaking, and it is uncertaine whereunto that difordered company of words doth ferve, whereby no man can be made better, much leffe can he confirme his conscience thereby, as we hitherto have enough and too much seen, and tryed in the Papacie among our Preachers of dreames. What therefore is the lumme of that doctrine, which is to be taught to the people? St. Panlanswereth: The end of the commandement is love out of a pure beart, and of a good conscience, and of faith unfained. This is that Helen, herethou hast the summe of Christian life most excellently and fully comprehended, compendiously and briefly uttered, and which may be not unfiely printed in thy memorie. Thou must endevour, if thou wile not err from the law, but attain to the chief poynt therof (that thou mayer know what is to be done and what to be left undone) to have love proceeding out of a pure heart, from a good conscience, and faith unfained. If thy love be of this fort, then isit right, otherwise thou errest from the meaning of the whole law. Now these words are profound, and comprehend much matter in them: Wherefore we must partly expound them, that they may be the better understood, and that We may accustom our selves to Pauls manner of speech. First he attributeth to love the summe of the whole law, wherein it wholly consisteth. And to love is nothing else (as I think it is known to all) but to faour and embrace one from the heart, and to fhew and performe unto him all the duties of friendthip and good will. Now those iangling Doctors also use such words, preaching and boasting many things of love, but all by peecemeale and particularly applyed to their own tri-Her and follies. Even as hereticks, wicked men , and ungracious wretches have love also, but that which confisteth onely among themselves, and them that are of the same fort with them, in the meane season they hate and perfecute all good Christians, whom they would willingly accuse of murder, if they could, &c. But this doth not yet deserve to be called

called true love, if I choose one or two, whose conditions like and please me, whom I doe friendly and lovingly imbrace, and no man befide them. It is called a particular love, which proceedeth not out of a pure heart, but from an infected and filthie heart. For true love floweth out of a pure heart, when I endeavour as God hath commanded me, to poure forth my love toward my neighbour, and to favour all without difference, whether they be friends or enemies, even as our heavenly father himselfe doth, who suffereth his Sun to arise on the good and evill, and fendeth his rain to the thankfull and unthankfull, maketh the earth to bring forth many good things. "money, riches, fruits, chattell, and many times especially unto them that are the worst of all other. But from whence commeth the doing of these things? truly from pure love, whereof his heart is most full. This he poureth forth abundantly upon all, omitting no man, whether he be good or evill, worthy or unworthy. And this is called true, divine, entire, and perfect love, which loveth no one, neglecting the reft, neither cutteth nor divideth it felf, but imbraceth all indifferently. The other is love of Theeves and Publicans, if I love him, which is for my turn, and may doe me a pleasure. and which esteemeth well of me, and dispise him that contemneth me, and which is not on my fide. For that doth not proceed from the heare which ought wholly to be good and pure, indifferently toward all, but he that is indued with fuch love, fecketh his own things, and is full of love himself, and not of love towards others. Neither doth he love any man, but for his own commodities fake, regarding only that, which may ferre for his own use, seeking his own profit by every man, and not the profit of his neighbour If he be praised and honoured, he laugheth, but being looked upon with fower countenance, or an unthankfull word being spoken unto him, he stomaketh, curfeth and findeth fault, so that all friendthip forthwith ceafeth. Contrariwise he that hath a pure heart must be so affected according to the word of God, and his example, that he favour every one, and bestow liberall and friendly benefits upon them, even as God hath favoured him, and of his divine love hath bestowed benefits upon him. But some men will say, he is mine enemie, and doth evill unto me. Surely he is an enemie also to God, unto whom he doth many more things displeasant unto him, then he can doe either to me or thee. But therefore my love ought not to be extinguished or cease, because he is evill, and altogether unworthy thereof Ifhe beevill, he shall at the last suffer punishment according to his deeds, but his wickednesse must not overcome me. But if I can through love rebuke and admonish him, or pray for him, that he may amend, and escape punishent, I must doe it readily. I must not be an enemie unto him, of doe evill unto him in any wife, For what profit should redound unto me thereby? neither am I made better thereby, and I make him fo much the

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the worse This therefore ought to delight me, if I thall favour him, and bestow benefits upon him, if so be that he will suffer them to be bestowed on him, and pray unte God for him, to I may entoy peace, and have no trouble or contention with any man, and perhaps I may fo profit him, that he will change his life unto the better, and amend. Otherwife furely love being divided or separated, I have more bitternesse and forrow by them, whom I hate, then I have joy and profit by them, whom Hove and keep company with. And this is faid to trouble the foun. tainear water, from whence pure bere cannot flow. As it is certaine that the lewes also did, against whom live speaketh in this place : for they loved them only of whom they were loved, whereby they defiled the fincerity of love with mans affections, and therefore their heart could not be pure. But whereby is the heart purified ? I answer, it cannot be purified by any other thing better, then by that loveraign puritie, which is the word of God Receive that into thy mind, and order thy life according to the rule thereof, and thy heart is purified. As in this place, see thou fer the word before thee, Thou shalt love thy neighbour as thy felfe. And follow that which it commandeth, and by and by thou thalt fee whether it purgeth and clenfeth whatfoever defire there is in thee of thine own profit, or whatfoever love of thy felf. For commanding thee to love thy neighbour, it maketh exception of none; either friend, or foe. Albeit some man be evill and hath been often times injurious unto thee, notwithstanding he dorh not therefore loose this name, that he is not to be called thy neighbour, but nevertheleffe remainerh thy flesh and blood, and is comprehended in these words, thou shale love thy neighbour, &c. Therefore I say if thou shilt consider him and so behave thy felf toward him, as the word teacheth thee, then is thy heart made pure and love fincere, fo that thou makeft no falle difference of perfons, neither otherwife confiderest him, then another, which is good, and one of thy familiars. Indeed we cannot deny this to be true, that an honest man is more worthy to be loved, unto whom also every one doth more willingly apply himfelf by nature, then unto the conversation of wicked men, whose familiarity there is no good manthat doth not abhorre, howbeit fleshand blood is the cause that true and Christian love is not among us. For a Christian must not derive his love from the person, as the world dothers some yong men seeing a maid, is in love with her because of her fairnesse and beauty, and a coveteous mantaketh his love and defire of his money, a Lord or Prince of honour and Power, &c. For all such love is said to be feined and proceeding not from whence it ought, cleaving to the good things, wherewith he leeth the person adorned, neither doth it continue any longer, then that which he loverh, continueth, and as long as he may enjoy it. But true love ought to be fuch as floweth out of a continuall founcaine, and procecdeth

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ceedeth from the bottome of the heart, as a fresh and continuall water always fpringing for h, which cannot be stopped, and is never dryed up. This love faith after this fort: I love thee not for thy honeftie or difhoneffic, for I doe not derive my love from thy honeftie, as from a france fountain, but out of mine own fountain, that is, out of the word of God which is planted in my heart, which commandeth me to love my neighbour, from hence love plentifully floweth open to all, which have need thereof, watering all both friends and foes: yeachiefly prepared and ready for fors, inalmuch as they have more need, that they may by my means be brought to amendment, I praying for them, and doing according to my abilitie that which I amable, that they also leaving their evill wayes, may be delivered from finnes, and the fnares of the Divella And this is faid to be love flowing from the heart, and not derived from without : for he that is endued with such love, finderh nosuch thing in him whom be loveth, from whence he should derive it. But because he isa Christian, because he layeth hold of the word, which is altogether pure by it felf, by the power of it his heart also is made pure and replenished with true love. Whereupon he powreth forth the treasures of his love toward every man, neither is he moved or turned away with the person of any, whether he be good or evill. Behold, thus should they preach, which will rightly teach love required of the law, whereof our bablers know nothing, neither have any regard thereof, albeit they talk many things of the law, and dispute much of love. They doe not see, no they doe not fo much as once think, that love must be fuch, that it flow out of the heart, and that the fountaine muftbe firft pure and cleare. This never descended into their heart, although they heare, read, and teach many things of it. They are occupied with very uncertain, and unprofitable cogitations, yearather with dead dreames. Wherefore what loever is preached of workes and of a good life, that only is welldone which proceedeth from the word of God, a pure heart, and a true faith. This thou mayest see in all states, how every one ought in his calling to dee the office injoyned him, and exercise the workes of love. A fervant labouring, and thinking no more then thus : My Lord or mafler payerh me my wages, for which only I ferve him, otherwise I would not vouchfafe to looke upon him, &c. hath not a pure heart, for hee doth not ferve, but for a piece of bread, or for his hire, which being taken away, his fervice also ceaseth. But if he were a right and true Chriflian, he would rather be thus affected : I will not therefore ferre be. cause my Master payeth me wages, because he is honest or unhones. &c. but therfore, because the word of God doth speak thus unto me: Sepvants be obedient unto your Mafters as unto Chrift, &c. Epb. 6. 5. This Cevice proceedeth of it own accord out of the heart, which layeth hold on the word and greatly effeemeth it, faying : I will ferre my Mafter, and

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take my wages, but this shall be the chiefest thing, for which I doe this fervice, that I may ferve my God and Lord Iefus Christ, who hath laid the condition and flate of a fervant upon me, which I know doth pleafe him in me, &c. Here thou feeft a true work proceeding out of a pure heart. So also let a Lord or Prince, and they which have the charge of governing the common weale, think thus: God hath committed unto me the office of a Magistrate, that I should be a ruler: now if I will have regard unto this only, that I may enjoy my dignity, riches, and power, it is certain that my heart is not pure, and yet in the meane feafon I doe the worke of a Ruler, fo, that the world cannot complaine of me, neither Cefar, or the Lawyerscan blame or find fault with me by their lawes. Even as neither a fervant ferving only for wages can be reprehended of the world, whether he feeketh his own things or not. Surely the word of God is not regarded in the office of a ruler that doth fo, but his own idoll, his own glory, money and power, &c. But if this affection be in his heart : because I am occupied in this office, where in God hath placed me, and the word commandeth him that beareth rule to be carefull, it is meet that I doe execute the same with all faithfulnesse and deligence, to the praise and glory of my God: The execu. zion of the office of fuch a ruler endued with fuch a mind, commeth out of a pure and fincere heart, wherewith God and good men are de. lighted. There is moreover in him love, which doth not cleave to the person or outward things, but beginneth in the heart, which the word of God maketh manifest, which forasmuch as it is pure and clean e, doth also purifie the heart. And so his government and workes are the meere fervices of God, and most acceptable facrifices unto him, feeing that they are done only according to the word of God, and for God his fake. But our talkers cannot teach this, neither are able to judge of it, only crying out when they teach best of all, that we must be honest. They bring accreaine iuridiciall fermon out of the lawes of men, as Cefar and his clarkes teach. But how the heart is purified, they have never fomuch as understood or thought any thing thereof, or how love is to be derived to all states and conditions of men according to the word of God. Thus must thou fay moreover even in spiritual offices and states also: If I or any other shall preach to get some good benefice, whereas otherwise I would easily cease from docing this office, I may preach the Gospel, but my heart is not pure, but most plainly po-Juted. Therefore although I doe long and much affirme, that it is a good worke and a weighty office, yet doe I not performe it aright, for-Ismuch as I doe it not from the heart. But then only it is rightly done when the heart hath his affection : albeit I must get my living thereby, yerthis oughrnot tobe the chiefe end thereof, but because God hath called me unto it, and bath committed it unto me diligently to be done,

it remaineth, that I doe with all diligence labour therein to the glory of God and lalvation of foules, which I doe otherwife alfo for the love of the word willingly and from my heart. Hereby I feek neither love or friendthip, nor honours, nor thankfulnesse ot men, but my works come from the heart, which I first do, before I obtain any honour glory, reward, money, or favour, although if those come and follow, I may have and receive them without finne. Lo, thus the word is the cause; foundation. ground, fountaine and spring of love comming out of the heart, and of all good works that please God, which he can by no meanes away with, if the heart be not pure before: for neither are workes acceptable to men, which are done without the heart by diffimulation, Now if Cefar and men require the heart although they cannot fee it, of how much greater estimation is that heart before God, which doth all things for the words fake? Theretore he alfo fuffereth his word to be preached. that we may order all our life according to the prescript thereof. And let us not fuffer our selves to be hindred, frayed from it, or discouraged with the let or hindrance of any thing, although for it we shall suffer all kind of loffes, unthankfulneffe, contempt, &c. but let us break and goe through all bru ts with a bold and manly courage, and fay thus : we began nothing for any mans lake, neither will we leave of any thing becaule of any man, but that we may doe that which is acceptable to God. we will go on fill, howfoever things fall out with us. They which doe thus, become men excellent and most highly to be esteemed, who are ready to doe all duties, and serve God with all readinesse of mind and love not feined. For the fountaine and fpring is good, not derived and brought in from without. These things I thought good briefly to speak of the first part how the heart is purified by the word alone, and not as the Monks have dreamed, by a fight taken upon them against evill cogitations, and by feining of good thoughts. For what thoughts for ever thou shalt feine, the heart shall remaine uncleane, if the word of God be not in it, although is presend a great thew of a Godly life, as Paul witneffeth. But this purenes, whereof he speaketh, doth extend farther then outward and corporall putenes doth, which the lewes did ule eating and drinking their hands being often washed, which our religious men alfo ule in their fafting, diverficie of apparell, orders and rits, &c. for this is called pureneffe of the spirit, which wethen have, when being inftructed by the word of God, we know thereby how hee is to be ferved in every state and calling, and endeyour to fram our lives according therunto. New followeth the fecond part concerning a good conscience, whereof also we must intreat, to wit, that love must come from fuch a heart, as bath a joyfull and quier conscience, both toward God, and also toward men. Toward men so, as Paulglorieth of him-Lag formara meta ne aim filell

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felf, that he lived fo, that he offended no man, troubled no man, was an evillexample and burthen to no man, but all that did fee and heare him, must needs witness, that he indifferently ferved all, helped all conn. celled al & dealt friendly & gently with al Such a contcience Moles also glorieth of against the leditious. Namb. 16. Thou know ft tout I have not taken fo much as an affe from them, neither have i burt any of them, And Ieremiah Chap. 18 Remember, O Lord, how that I flood before thee to spenk good for them, and to turne away thy wrath from them Like. wife doth Samuel, I King 13. I bave walked before you from my child. bood unto this day : behold bere I am, beare record of me before the Lord. and before bis anounted : whose oxe bave I taken? or whose affe bave I taken i whom have I done wrong to ? whom bave I burt? or of whole band have I received any bribe? And so forth as followerh in the same place. Such boafting and glory every Christian must attaine unto that he doe fo live toward every man, and so exercise and shew his love, that no man can worthily complain any whit of him, whereby he fhal' trous ble or dilmay his conference, but that all that will confesse the truth may be inforced to fay, that he hath fo lived, that he hath been an example to every man of living well, which will only but follow him. And this is called a good conscience before men, or against the complaints and reprehention of men. And albeit fuch a conscience is not able to stand before the judgement of God, no nor any purenes of the heart in the outward life and worke of love (we continuing in finning often times before God) yet we must attaine unto such a heart, that we may comfore our felves before him alfo, and fay : this God hath bidden and commanded to be done, therefore! doe it with a pure heart and good conscience, neither would I willingly doe otherwise, neither of purpole hurt or trouble any man, but what soever I say and doc; that is willed and commanded of God. Let no Christian suffer such a confedence to be wrested from him, that he may boast himself by the word of God against the whole world. For he that hath no regard how he leadeth his life, that he may stop the mouths of all blamers and accusers, and cleare himself before all, and testifie that he hath lived, spoken, and done well, he I fay is not yet a Christian, having not in himfelf a pure heart and love. For we will not prefume of the doctrine of faith, as though that being had, every man may doe what he lift, whether it be profitable or unprofitable to his that we must in no case do. Otherwise that doctrine should have the name to give licence & free liberty for every one to do what he wil. But we must so behave our selves, that we may obtain love out of a pure hearrand a good conscience, that no man may accuse us of any crimes And although these things be spoken of our life and workes, and a

Christanis an other manner of man before God, as we shall heare, yet we must earnesty endeyour our selves in this also, that we may be with-

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out blame before God. And when we shall not attaine thereunto, wee must flee to prayer, and say before God and man : forgive us our trespaffes, &c. that at the leaft wife, our life may remaine without blame, and we may obtsine a good conscience before men. Andifthis cannot be bronghe to paffe by peried love and purenes of the heart, yet let it be done by humility, that we may pray for, and defire of all men pardon of our offences, when as we have not purely & perfedy done our duty, or are not able to doe it, to that thy neighbour may be enforced to fay albeit thou haft greatly hurt me, or haft not done thy duty toward me , asic was meet, yet forasmuch as thou humblest thy selfe, I will wi lingly forgive thee, and take it in the best part. And for this humilities fake I fay thou art a good man, which deeft not Rand obftinately, as though thou wouldest advisedly and of purpose offend against me, but doest turne thy selfe unto love. Therefore that life is as yet said to be without blame, which albeit it was subject to reprehension, is with humilitycovered, and reformed, that no man can worthily complaine thereof. Thus the Law should be expounded and handled, that both love toward every min may rightly proceed out of a pure heart, for God his fake, and the conscience may stand before the world. And this ought to have beene practifed of those vaine talkers in their Sermons, their cold trifles & vain follies being neglected & left of, But that al chefe chings may fland & be of force before God alfo, there yet remaineth one thing which percaineth hereunto, which is that, that followeth. [And of faith unfamed. TFor as I have faid, albeit I have a good conscience before men, and do exercise love out of a pure heart, yet the old Adam, that is flesh and blood remaine in me subject to fins, whereby it commeth to paffe that I am not altogether holy and pure. And as Paul faith Gal. 5. The flesh lufteth againft the Spirit, &c. And Rom. 7. he affirmeth that he must fight a dayly fight against himselfe, because he can not doe that which is good, and yet he would willingly doe it. The spirit indeed would very willingly live purely and perfectly according to the word of God, but the rebeilious flesh refisterh the defire thereof, affailing us with many great tentations, that we should feek honour, wealth, riches, pleature, and thould become flothful & negligent in our flate and duty. So there remaineth a continuall fight in us, because of the unpurentife of our person, wherein there is not yet sincere purenesse, nor a good conscience, and perfect love, unlesse there be perhaps somewharibefore men. But before God many things are found lacking inus , many things are worthy of blam, although al things be perfect before men. For examples fake : although David can obtain that confidence before men, that he can be reprehended of no man, and the holy Prophets Efay, leremie, &c. do glory and are fure, what foever they have done according to their duty, is right and well done, seeing it is the word and commandement

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dement of God, wherein they have exercised themselves with a pure heart and good conscience, yet can they not stand by this conscience before the judgment of God, but are compelled to fay : if we should strive with thee in judgement, then no man shall have so good a conscience or so pure a heart, which doth not dread thy judgement, and acknowledge himselfe to be worthy of reprehension and blame. For God hath reserved that perogative unto himselfe, that he may contend in judgement with every one, albeit he be holy, and accuse him of deadly finne : neither is there any to holy, whom he may not audg & condemn as worthy of destruction. Wherfore although both the heart be pure & the conscience good before men, yet must thou endeyourto atrain unto this also, that the same may be likewise good before God, that he may not finde fault with them, but that they may be safe and quie et from his judgement, as they are before men. Hereunto now pertaineth the third parr, that is, faith. And this is the principle part and chiefe precept, containing all the rest in it, that wee may know, that where love is not yet perfect, the heart not sufficiently pure, and the conficience not quiet, and God doth yet find something which is worthy blame, where the world can finde fault with nothing, faith must moreover come, and such a faith, which is not fained, and defiled with confidence of amons own holineste. For wheresoever this is not, there the heart is never purified before God, neither shall the conscience be able to stand, if they be examined by severe judgement and exact censure. Men indeed shall not justly blame me, albeit I glory, that I have served them by preaching, helping, governing, and by doing the dutie of an overseer or ruler, &c. with all faithfulnesse. And if I have done any thing more or leffe then I ought, I am forie at my heart, for I would very willingly have done all things that I ought. Wherefore I am quiet and already exculed, neither have they any more, which they may rightly require of me, but are enforced to acquite and discharge me. But here I must attaine unto this also, that my heart be so pure, and my conscience so good before God, that he may not by any meanes accuse and condemneme. Howbeit we find not this in our selves, although we my glory somewhat thereof before the world, I must therefore obtaine Tome other thing whereunto I may truft, if I shall come into perill, and Within the throwing of the dart, as it is commonly faid, and I must fay tony fearefull and terrified conscience, I have done that which I have been able, and who knoweth how often I have done leffe then I ought? for I could not fee and marke all things, as David also faith, Pfal. 19. Who can under fland his faults? Therefore I can lay no foundation of trust upon mine own holinesse and purenesse Well, I have the word, to live, love, and have a good conscience, which is pure and holy. But this I want, that I cannot conclude, that that is in my heart, neither doe I find fo good a conscience in me, as the law requireth ofme, For there is

no man living in the earth, which can say this truly, I know that I have done all things, and that I doe owe nothing before God. But the most holy ones must say thus: I have done surely according to my abilitie that which I have been able, but I have offended much offener then I know. Wherefore our own conscience doth witnesse against us, accusing and convincing us, although before the world we are most free from reprehension or blame. For it must follow the word which saith: this thou shouldest have done, this thou shouldest have less undone. It cannot avoid the judgement of this, nor answer to the accusation thereof, but it is at the least wise enforced to stand in an uncertaintie, being wholly wrapped in doubting. But if it doubt, then is it by and by convinced: for it standeth not before God, but stieth and trembleth.

Wherefore the principall part of our doctrine mutthere helpus, to wit, that our Lord lefus Christ being fent of the father, did come into the world and hath suffered and dyed for us, whereby he hath recenciled the good will and favour of the father to us, his wrath being appeafed, and doth now fit at the right hand of the father, having regard of us as our Saviour, and as a continual! Mediator and Interceffour for us. making intercession for us, as for them which cannot have and obtaine of themselves such purenesse and a good conscience. Therefore by his help and benefit we may fay before God: although I am not pure, neither have a good conscience, yet I cleave to him by farth, which hath; perfect pureneffe and a good conscience, which he gageth for me, or rather which he giveth unto me. For he alone is he, of whom we read written, as Peter and Ifaiab chap. 53 fayombo did no fin, weither was thereguile found in his mouth. And this praise belongeth only wind him, neither hath he any need to pray, forgive us our debts, sheither of that article of the Creed, I believe the forgivenede of finnes, see but he is free and quiet in perpetuall, pure and perfect righteouineffe and pure neffe, unto whose charge none can lay any thing, nor accuse his conscience of any crime, not man, not the Devill, no not Godhimselts for he himself is God, who himself cannot accuse himself wind this is called faith neither coloured nor fained, which the confeience friving and trembling, dareth come forth in the fight of God, and fay: Ale mighty God, I am innocent before the world and quiet in mind, fo that no man can lay any thing to my charge, or find fault with me. For al beit I have not done all things, yet I aske pardon of every one, that he will forgive me for God his fake, even as Lagaine forgive all. By this meanes I have cur of the complaints of all, who have no more which they may rightly lay against me. But before thee I must lay aside this trust and confidence, and must wholly acknowledge the guiltinesse of innumerrable finnes, and fay as David faid Pfal 143. Lordenter not intojudgement with thy fervant : for in thy fight shall no mantiving be in-Stifica.

Rified. Wherefore I cannot contend with thee, if thou requireft an account of my life, But I appeale from the judgement feat to the mercy feat, I doe eafly fuffer, that I be dealt with according to law and right before the judgement feat of the world, and I will willingly answer. and will doe what I am able: Howbeit before thee I will not come into judgement, but I defire grace, which I take hold of on every fide. For thus the Scripture reacheth me, that God hath fet two feats before men : the one a judgement leat, for them which are yet fecure and untradable, and acknowledge not their finnes, neither will confesse and scknowledge them : the other a mercie feat, for miferable and tearfull consciences, which feele their sinnes, dread the judgement of God, and docearnefly make request for grace. And this mercy feat is Christ him. felf, as P auf wieneffeth, Rom. 3. whom God hath fer forth unto us, that we might have refuge unto him, being not able to Rand before God by our own power. Unto him. I will apply my felf, if I have done or doe leffe then is meet; and how great pureneffe and goodneffe foever my heart and conscience have before men, I will have it here to be altogether nothing, and hidden, and covered as it were with a yout, yea with a faire heaven, which may mightily defend it, which is called grace and remiffion of finnes. Under the defence thereof my heart and confcience must creep, and remaine safe and quier. For so he commanded his Apostles to preach and publish, that through his name all that beleeve in him, shall receive remission of finnes. Againe, He that shall belseve and be baptized, feall be faved. And John 3. he faith : God fe loved the world, that he hatb given his only begotten Sonne, that who foever beleeweth in him, foould not periffe, but have everlasting life. Therefore God hath let forth the mercy feat unto us, whereunto he leadeth us from the judgement feat. Let us leave other before the judgement feat, namely those proud holy ones, contemners and persecutors of the word of God, wherethey thall heare fentence according to their deeds. We will lufter these to abide in their circle, untill they have humbled them-Telves: burwe will not abide in this circle, but will depart from it as farre as we shall be able, into the circle of the mercy sear, unto which we doe appeale. Neither have we invented this of our own braine, but it is the word of God himselfe, which threatneth horrible judgement to them, which come with their own holinesse, and trusting thereunto, do hope that they shall be able to stand before God the judge, neglecting the mercy feat of Christ. For the sentence Randeth, that they shall be fer before the judgement feat, as Chrift faith, John. 3. He that beleeweth not is condemned already because be hat b not beleeved in the name of that only begetten Son of God. He that believeth in him is not condemned, that is, shall not come to the judgment feat, but to the mercy feat, where there is no wrath or rigour, but grace and forgivenesse of finnes,

finnes, all things being remitted which be not pure, yea being blotted out and so consumed, as a drop of water is consumed of the heat of the Sunne. For where the mercy least reigneth, there is nothing else, but meer forgivenesse and rem sion of somes.

This therfore being knowne, we must exactly understand the difference betwene the Law and the Gospel, whereof we often teach. The Law draweth us to the judgement feat, requiring of us integritie of life, love out of a pure heart and a good conscience, it makerb us alfo to exercise our selves therein, and must goe ne further. But when it shall come and accuse thee, and will reason with thee, and have those things to be performed which ir requireth, then thalt thou be greatly troubled. For albeit thou haft done them, yet art thou not able to frand before God, before whose judgement feat, many things are yet found wanting in thre, which should have beene done of thee, and thou has left them undone, neither are they known unto thy felfe. Whether then wilt thou turne thee? Here the Law urgeth thee by all meanes, and thine own conscience being witneffe, accuseth thee, requiring the fentence of the judge against thee. Then must thou despaire, there is no councell or helpe to be had, except theu knowe ft to fle from the judgement lear to the mercie feat, as for example : Admit fome Bilhop die in his own holineffe, who while he lived was as it feemed of a good life, and acknowledged Chrift no otherwisethen acruell judge (to hath been hitherto preached of him, neither hath he been otherwile fee forth, as he is also wont to be unto such, not of his own nature, for indeed he is most gracious and comforeable, but because they efterm him for no other in their heart) behold this man is a hindrance unto himfelf that he comor obtaine any grace. For he knoweth no difference of the judgement feat and themercy feat, yea he is altogether ignorance whether there be amercy feat, from which he fo erreth, and muft bee bound to the judgement feat. But we teach thus, that Christ is fo to be learned and confidered, that we be most certainly perswaded that bee fitteth before miserable and trembling consciences, that believe in him. not as an angry judge which commandeth forthwith to carrie violently them that be guiltie unto punishment, but as a gentle, loving, and comfortable Mediatour, between my fearefull conscience and God. which faith unto me : If thou bea finner, and aftonied, and the Divelt laboureth to draw thee to the judgement feat, then fee that thou fie unto me, and feare no wrath or anger. Wherefore? Even becaule I fir here, that, if thou beleeve in me, I may make interceffion for thee to my father, that no anger and severitie may hurt thee; for all anger and punishment shall be sooner laid upon me, then be borne of thee. Howbeir that cannot be: for he is the only beloved fonne, in whom all grace and favour dwellerb whom as often as the father doth behold, he cannot

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but replenish both heaven and earth with grace and favour, and forget all wrath and displeasure. And whatsoe ver he shall aske of his father; that he shall forthwith obtaine without all repulse o denyall. So by faith we are made wholly brested and safe, subject no more to any dammation, yet not for our own holmesse and purenesse, but for Christs sake, to whom we cleave by faith as to our mercy seat, being assuredly perswaded, that with him there remaineth no anger, but meere love, and pardon, and forgivenesse of sinnes. Thus the heart is purified before. God, and the conscience made good and quiet, not in respect had of mine own pureness or life led before the world, but by trust and considence of that excellent treasure, which my heart apprehendeth, which is unto me in stead of a pledge & fulnesse, when as before God I am not able to pay.

But herein the whole force of the matter confifteth that we do againe and againe take heede, that our faith be not falle, or as Paul speaketh, fained. For ifthis erre, and deceive us, all things deceive us. For there have been many in all ages, as there be also at this day, which can speak many things of faith, and will be Mafters not only of the La v, but even of the Gospell also. Who say the same that we doe, that taith performeth and doth all things, but that the law and good works are also to be Joyned unto it, and that otherwise, if these be not added, faith availeth nothing. In which words they mix & mingle rogether our life & works, and Chrift. But this is not purely and fincerely to have taught faith, but to have coloured, defiled and corrupted faith, fo that it can no more be called faith, but'a fained colour and counterfeiting of faith, the trust and confidence of the heart standing nor purely toward Christ, as the only mercy feate burbeing grounded upon our own holinefle, as being able to ftand before the judgement feate. Wherefore doing thus, we are most rightly cast of before God, and condemned unto destruction. whereof we are most worthy. For it faith must be pure and voi i of all counterfeiting and faining, then thefe two things, Christ and my works must be rightly discerned and severed one from the other. For this is plaine eyen to him that is blinde, that Christ and his worker are not my life and my workes, but are seperated from the Law and from the workes of all men, yea and that by a greater diffance, then man is unlike or differeth from man. For neither can I fay that I and Cafar or the Bishop of Rome are the same thing, yet I am much neerer and liker unto either of them, then a morall man and a finneris unto Christ the Lord, who is not only a pure and holy man, free from all spot and blot, but is moreover God alfo. Therefore let the Law and the pureneffe of thy heart, yearnd thy good confcience availe in earth only toward men: But where the mercy feare is, to wit at the right hand of the Father, & the Mediator between theeand God, thither no mans works & merrits ought to have accesse, much lesse be they there of any force or value:

Wherefore Christis purely to be seperated fro mall my life, deedes and worker, and we must without exception conclude, that he is an another thing then our life led before men with a pure heart and a good confcience, albeit it be led even perfectly and without blame. For it being presented before God, and by the Law brought to the judgement seate, I am condemned and loft. But Christ is the mercy feate, and all that cleave unto him by faith, cannot be condemned and judged. So the judgement seate together with the Law and all my life goe into one part : but my faith muft flie and leape farreunto another party and joyne it selfe unto him which is pure, and hath no sinne, of whom the fer pture fpeaketh : he that believeth in him fhall not be confounded, Because he is present in the fight of the father, and maketh interceffion for me. Moreover he giveth me his owne pureneffe and holineffe, that being cloathed and adorned therewith, I may be able to stand before God, and all wrath and displeasure may be taken away, in-Acad whereof I may enjoy meere love and favour. Loe, thus faith remaineth pure and free from counterfeiting, for it refteth not upon my workes, that because of them it should behave God to be Gentle and favourable unto me, as a falle and fained faith doth, which mingleth together mans merits and the grace of God, and although it hold the wordes of Chrift, yet hath it the confidence and truft of the heart repofed in it felfe, fo, that it is certaine, that it is only a colour which cannot long continue. For the matter cometh at the last to this point, that believing that God is favourable unto thee because of thy life ked without fault or blame, thou must despaire and fay : who knoweth what I have done? Whereby am I certaine that I have neglected nothing through carelefnesse, or that nothing is wanting in me? In this doubtfullneffe of minde the foundation faileth, fliding away under thee like unto fand moved and firred, and fo faith is of no force or value at all. Wherefore it is not unfiely called fained and painted faith, through which one feeth as it were through a lattis or painted glaffe, through which the thing that is feene represented the collour of the glaste, and yet is not indeede of that collour. So they beleeve that that affection is in God, that he youchfafeth to regard our workes and merrits. Which they paint forth according to their own opinion and dreames, which are utterly falle, rash and unadvised. And so judging God and all things according to them, they see only as it were through a lattis or painted glaffe. But fo only thou shalt behold him with pure and cleare eyes, if thou doe well separate the judgement seate and the mercy seat one from the other, that heaven with the stars thereof may remaine pure to grace and remission of sinnes obtained by the Mediator, where Christ reigneth with his workes, and the earth allo with her trees and herbs, whither we muft be referred with our works. The matter I fay muß be brought of us to that paffe, if we will stand with a right and an unfei-

ned faith before God, that we doe purely diftinguish and fever our felves, our life, and Chrift or the mercy feat : and he that will not doe this, but presenteth himself before the judgement feat with a bold courage, shall feele the reward of his rathnesse. I my felf have been in that danger, and as it were a moule having tafted pitch have run away, reioycing greatly that liberty was given to me to attaine to the mercie feat, and now I am entorced to lay, that albeit I have lived very well before men, yer all things committed of me contrartwife, do rem ine beneath under the judgement feat, to be punished according to the featence and Judgement of God. Now I have no other comfort, nor no other help and councell of my falvation, then that Christ is my mercy feat, who harh never offended, hath defiled himself with no finne, who dyed and Profe againe for me, and ficteth now at the right hand of the father, and def ndeth me under his thidow and protection that I need not doubt. that I am by his benefit and intercession sate before God from all wrath and terror of judgement. Thus faith remaineth in al things pure. ferting no other thing before it felt, whereunto it may boldly trust, but Chift alone. Now he that knew this well, should be a man of a refo. lute mind. For all other have to doe with a feined faith, boaffing manythings of faith, but mingling all things together, like as vintners mix wine with water, by this that they fay, if thou live thus, God will bee favourable unto thee, and they make the judgement feat of the mercy feat, and the mercy feat of the judgement feat, which by no meanes can be, for the judgement feat shall remaine, &c. Wherefore separate thefe two one from the other as farre as thou thalt be able, that they come not rogether, namely the life and holineffe together with the Judgement fear into one place, which may drive and enforce thee to have a good conscience, and to lead an upright life before men. But offer thy finnes to the mercy feat to be transferred into another place, where God lovingly receiving thee, will imbrace thee as a beloved fon, and will never remember more any wrath or finnes. If fuch doctrine of faith were let forth unto men, then should it be excellently well done. and all other things should follow of their own accord, as purenesse of heart and goodnesse of conscience, through right and perfect love. For who foever is by faith quier in his heart , and affured that he hath God favourable unro him, who is not angry with him, albeit he hath deferved his wrath divers way, s, he doth all things with a glad and cheerfull mind. Moreover he liveth to also roward men, that he is loving and beneficiall roward all, although they be not worthy of love. He is quiet toward God through Christ the Mediatour, who will not throw him downe headlong into hell, but doth lovingly favour him, and lifteth him up into heaven, Andthis is the chiefe quietnelle. and prin-Geiple poynt and foundation of our falvation. Afterwards he doth in his

life thew himselfe durifull also towards his neighbour, doing all the best things he is able unto him, whatsoever his flate or dutie commandeth or requireth. And when he doth leffe then is meet, he asketh pardon of his negligence before God and men, fo that there is left occasion neither to him, nor the world afterward to rebuke him, power also to devoure him is taken from hell, and to teare him in pieces, from the devill. Thus a man is faid to be in all things perfect, toward men by love, and toward God not by the law, but by Christ, whom he aprehendeth by his faith, as the mercy feat : Which gageth his holynesse for the beleevers, or rather giveth it to them, fo, that in him they have all things that are necessary to falvation. Now this is right & puredoctrin, which should be exercised and taught unto men distinctly, that they might know how they may be able to stand both before God and men, that faith and love be not mingled together, or life referred both to God and men. This ought to have bin performed of those glorious and arrogant teachers, feeing that they will be counted mafters of the law, that the difference of the law and faith might bewell known unto all. For although it be taught and repeated with never fo great diligence, yet notwithstanding it is very hard to be well and throughly learned, especially to us which have been instructed and trained up in the doctin of workes, and led only to the law and our owne workes. To these may be added our nature also very prone and ready by it self hereunto, and now brought into a custon e, whereby it is confirmed, and in continuance of time turneth the heart also into exercise and use, fo, that we cannot abstaine, nor think otherwise, but, that God will be favourable unto us, which have done fo great workes, and have led our life fo withour blame or fault. Therefore we must frive against both our nature and custome, For furely it is a very hard thing to think or be persua. ded otherwise, and so purely to put a difference betwen faith and love. the filth still hanging upon us and cleaving unto us, albeit we be now in faith, fo that our heart can scarce rule it selfe, that it say not : fo long time have I taught the Gospel, so have I lived, such great works have I done, &c. And we would very willingly have God to regard our life. and turne his mercy feat for our cause into a judgement scat. Thou mayeft use this boafting toward men, I have done well to all as I have been able, and if anything be wanting, I as yet will endeayour to make a recompence. But if thou be minded to go unto God, I advise thee to cease from fuch arrogant boafting, &think to appeal from judgment to grace;

Let who will begin and prove this thing, he shall at length see and trie how grievous and hard it is for a man that hath been occupied all his life time in the workes of his owne holinesse, to escape out, and with all his heart by faith to cleave to this one Mediator. I my selfe have now preached the Gospell almost twenty years, and have been exercised in

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the same dayly by reading and writing, so that I may well seeme to be rid of this wicked opinion. Notwith standing I yet now and then feel the same old filch to cleave to my heart, where by it cometh to paffe that I would willingly fo have to doe with God, that I might bring formething with my felf, because of which he should for my holineste sake give me his grace. And I can scarce be brought to commit my selfe with all confidence to meere grace, which I should doe; for we ought to flie only to the mercy feate, forasmuch as God hath fer it besore us for a Sanctuary, which must be the refuge of all them that shall be faved. Wherefore it is not to be marveiled at, if it be grievous unto others, to purely to apprehend and lay hold of faith: but especially to such as be yet hindred and entangled of develifh preachers, of whom Paul speaketh, which crie out against the doctrine of faith, and in these wordes urge the works of the Law , doe this and thou shalt live : Also, If thou wilt enter into life, keepe the commandements. &c. Which indeed are true and right. if thou did also rightly understand them. Declare unto me the true mea. ning, of these words, otherwise I know sufficiently already, that I ought to be righteous and keepe the comandements. But how must I attain hereunto? or what is it to be righteous? If thou sayest that it is to have a good conscience and a pure heart, and to doe all things, that God hath commanded; Well, be it so, but heare yee then? go to, performe me that, or at least shew one, that dareth say that he hath performed it. For thou shalt not yet so purifie my heart and conscience with thy dodrine, that God cannot accuse and condemne me. But now the Law (as it hath been lufficiently declared) requreth such a heart, as hath a good conscience before God. How therefore doe we obtaine such a conscience? This is the question and the cause, whereof the controverse is. Truly it cometh not hereof, be cause thou teachest the judgement seate, that is, the Law, but from hence, for that we have a pure and unfained faith, which layeth hold of Christ, in whom it most fully obtainethall things which the Law requireth. So at length all things are brought to passe in me having agood conscience, inasmuch as I am now made rightcous and justified before God. For although that many things be as yet found wanting in me, yet he standerh on my side, who hath so much righteonfnesse as wherewith he is able to supply both mine & all mens defects. Thus we shew the way whereby wee are made righteous before God, when as they, when they teach best of all, shew only the way to attain to honefly, and righteousnesse which is of force and value before men, contending that it ought to be of force before God also, mingling together al things in one, inalmuch as they have no certaine knowledge thereof, understanding not what they say or what they affirme. For, to what end tendeth this thy immoderate cry? He that will enter into life, lethim keepe the commandements, &c. in which wordes thou shalt not

not show the way to attaine righteousnesse: for descend a litle into thy felfe, and examine thy felfe diligently, then shalt thou finde thy felf to have bin in time past conceived and born in fins, and to live in the fame now, and not able to perform that which the law requireth. Why therfore doe ft thou feduce other with vain words, saying? be thou righteens and thou shalt be faved, which is to no purpose, neither followeth there any fruit thereof, the way being not thewed by which we attaine to justification? I heare the words well, what things the law re. quireth, but how shall we attaine unto ability to fulfill them? Then speakest thou to me againe, and sayes, thou must dee good workes. But how shall I stand before the judgement of God, if I have long and much wrought good workes, and am righteous before men, as thou reachest me? How shall I be certaine, that I seeme such a one to God alfo, For here my heart and conscience be ready to witnesse the contrary against me. Howbeit I should have been thus taught of thee, as Paul commonly teacheth, that righteousnesse must proceed from faith unseined, and before all things the mercy seat must be laid hold of, from whence all things that are wanting in us are to be taken. And fo indeed these wordes, keep the commandements of God, are rightly to be understood. For the law requireth perfect righteousnesse in thee, being of force as well before God as before men : thou having obtained this, goe forth into the companie and affembly of men, and exercise love, and doe good workes. By this order and meanes, something is brought to passe, and such fayings of the Scripture are fulfilled. For fo man doth that which the law requireth, first before God, not by his own ftrength or vertues, but by Chrift, without whom we can dee nothing before God, and secondly by his owne endeavour before men, And he is now perfectly righteous, inwardly by faith in Christ, and outwardly also by his workes, yet so that there is no place among men for mutuall pardoning of offences. Therefore the righteousnesse of Christians doth much more consist in forgiving, then in their owne workes: Those vaine praters doe pervert the order of this doctrine, and without preaching of forgivenesse, doe teach that workes onely are to be urged. Loe schus Saint Paul reprehendeth the errour and ignorance of them, which speak much of the law, and repeat it in daily fermons, and yet they themselves doe not understand or shew the way. how the law must be fulfilled, knowing nothing so well as to babble forth and often to repeat these words, that the Law, the commandements are to be kept, if thou wilt be faved, good workes must be done. &c. As they doe at this day, fill al books with fuch confusion of words, and in all fermous utter nothing else, then such vaine babling, which they themselves understand not. But they never say word of those things, whereof Paul here speaketh, namely of the sum of Christian doctrine

Arine, how love must flow out of a pure heart, a good conscience, and faith unfained, they fay no more, but keepe the commandements. They levelling at the true marke do never hit it : therefore they corrupt and falfifie all things, love, the heart, the conscience, &c. For the head of the fountaine is wanting, that is, fincere faith, which if it be not right and found, all things must needs be corrupt, which shal flow and proceed from it. And what soever they teach, it is a concert of their owne imagination, and like to delusions, not unlike also to those things, that are seen through a lattice or glasse, which resemble the colour of the cleare glaffe, and yet indeed are not of that colour. They think that God will regard them, when they live so before men. as it feemeth good to their obscure opinion. But if God were of that opinion, he might then have well kept still Christ and the Gospel. For what need or necessity should move him, to fend christ from heaven, who should purchase that unto us with his precious blood, which wee our selves have before with us? He surely should be the foolishest of all men, which would poure forth a precious treasure, which no man Thus thou feest how these men teach their own dreames, whereof they themselves know or have tryed no certainty, neither doe any thing elfebut fill men with errors, being not able to declare, how That which they teach is to be attained unto. They draw men unto workes, whereby they confirme them in their old nature and custome, out of which they were to be drawn. These truly are grievous and odious men, and not unworthily very tharply accused and reprehended of Paul: and it appeareth that they were of no small authority and estimation, seeing that he pronounceth of them, that they were called and would be counted Doctors of the Law, and farre greater and worthier then the Apostles themselves. Wherefore we muftendeavour to lay up and printthis text even in the bottome of our heart: for it is excellently well ordered, and is pure and perfed dodrine, seaching how we must be righteous before God and men, as the Law requireth, that these three may be as it were conjoyned in us, namely, a pure heart, a good conscience, and faith unfeigned : and that our life may flow out of all these, and be occupied and led in them ; then have we attained, and fulfilled the meaning of the Law. Howbeit we must most dillgently take heed, and endeavour to draw Christ unto the Law, who is the end and fulfilling of the Law, and our righteoufnesse and fulnesse before God, which we find not in our selves, and without faith shall never find, albeit the Law be taught and often repeated without understanding and knowledge. And these things may suffice to have been spoken at this pielent for the exposition of this place.

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The 16. Sermon of Dr. Martin Luther, of the quellion of the Pharifes, and anfwer of Chrift concerning gibing tribute to Cefar. [Mit 22. verle 15. to the 22.] Then went the Pharifes, &c. N this text is fet forthunto us, how subtill reason and mans wifedome agree with the wisedome of God, and how foulely reason flumbleth when it ftriveth to be even most subtil and wife, as it here falleth out with the Pharifees, who notwithstanding were the best and most wife of the lewes, which even by this their subtiltie they declare: nevertheleffe their wisedome is here proved to be foolishnesse. They could blame Christ neither for his preaching nor for his workes, and yet would they willingly have had occasion to put him to death; wherefore they thought to fee upon him most craftily and wilely, propounding a subtile question unto him, the subtiltie whereof was such, that mans reason was not able to comprehend ir, then which also a subtiller could not be invented; and thus they speake unto him: Mafter wee know that thou art true, and reachest the way of God truly, neither careft for any man : for thou considerest not the person of men. Tell us therefore, how thinkest thou ? Is it lawfull to give tribute unto Cefur or not? Here think they, we shall intrap him. For he shall be compelled to answer that tribute is either to be given or not to be given If he affirme that it is to be given, we have overcome him but if he deny that it ist o be given, then is he guiltie of death. Whereas they fay, Mafter, they will thereby move him, and as it were constrain him to answer the truth. But whereas they fay, we know that thou art true, they do therebyput him in mind of his dutie. Whether therefore should Christ turn himself? for there seemeth to be no way for him to escape, yet he would not for all that fall into their net. Was not this a fubtile queflion? Doc they not the w themselves to have been sufficient, craftie. and wily ones? for which way soever the Lord had answered, he had been taken. Was not this done also full warely and circumspectly? for they affociate to themselves the Ministers of Herod, thinking no other but to intrap him with deceir, that he should not by any meanes escape, thus casting in their minds: Now we will meet with him well enough, if he deny that tribute is to be given, the Herodians are prefent which shall forthwith put him to death as a seditiour fellow, and one that refisteth the Roman Empire. But if he affirme that tribute is to be given, he speaketh against the libertie of the lewes, then will we firre up the people against him. For the Jewish people would be free, and have their King of their own flock, even as it was promised them both of Moses and God, that their kingdome should continue untill the time of the true King, that is, of Chrift. Even as the Patriarch did prophelie thereof : The scepter shall not depart from Iuda and a lamgiver from bet ween his feet, untill Silo come. Gen. 49. 10. And therefore God M 2 did

did choose this people specially to himself, and made a kingdome of them, only for Christs cause, Moreover there were many sentences in the Scripture which declared that they should serve none, For they Should be the chiefest and not the lowest, Oc. Deut. 28. 13. This and fuch like fayings the Scribes had beaten into the peoples heads, wherewith they were greatly disturbed : even as at this day it is put into the peoples mind, that the Church cannot erre. Hereupon the Pharifees thought thus : It he affirme that tribute muft be given, he blafphemeth God, he shall be guiltie of death, as one injurious to God, and then shall be stonied of the people. For God hath granted and promifed libertie unto this people, and they were all even in the middeft of captivity the people of God. How beit at that time they wanted a King. as they doe at this day. Wherefore divers tumults, feditions, and uproares were Birred up among them. For they were raught by the law, that they should have a King of their own flesh and stock, as it is said before, wherefore they did uncestantly Arive against strange Kings and governments, untill not a few of them at times were beaten and flain. Neither did this happen seldom times, for they were a ftiffe necked, ob-Stinate, and unruly Nation, and therefore the Romans which at that time did beare role over them, did very circumspealy governe them, and divided the land into foure charges of government, that being on every fide kept in awe by the Governors and Prefidents, they might not To foone flock together and move fedition, and that they might also be more casily relisted if at any time they should rife against the Roman Empire. Wherefore Pilate was appointed of the Romans Llevtenant of Judea, Herod Tretrarch of Galile , his brother Philip Tretrarch of Iturea, and of the country of Trachonitis, and Lylanias the Tretrarch of Abilene, as Luke rehearleth them. And all this was done that they might keep the Iewes under, whereupon the lewes were inflamed with anger, and in a rage and fury, but especially in the time of Christ they Would willingly have a King. Wherefore the Pharifes having found out this device, thought thus with themselves. Well, we have the matter now at a good flay. The Romans challenge to themselves the government, now if he answer unto the question that tribute is not to be given, the Lievtenant is at hand, and readie to put him to death : if he answer that it must be given, he shall stirre up the people against himself, and so we shall affuredly by this meanes intrap him : thus they Supposed that either they should find cause of death in the Lord, or at the least make his doctrine to be nothing fet by of the people. As the Jewes here doe, so also doe we, the chiefe and necessary things being left, we are occupied about other matters not necessarie. The Pharifees here move a question, whether they be free or otherwise; for a smuch as they had the Law and the word of God, they supposed that they ought

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ought to be subject to none, but to their own King, yet they were now. compelled to obey Cefar Emperour of Rome. They had a cripture concerning the love of God and their neighbour, but that being left, they are occupied about other matters. It was promifed unto them, if they obeyed the precepts and commandments of God, that they then should be a free people: they disobey and neglect Gods commandments, and yet notwithstanding they will be free, and have their own King. In like manner falleth it out with us, we earnestly challenge to our selves Christian libertie, and yet we think, that if we doe those things that feeme good in our own braine and fantafie, we are thereby Christians, both faith and charitie being of us neglected. But what doth Christ, the Pharisees so subtilly setting upon him? he ftriketh. them with their own fword, and intrappeth them in their own devile. whereby they thought to have intrapped him, answering neither of those things which they hoped he would, as the Evangelist doth more at large discribe, faying : But lefus perceived their wickedneffe and faid : Wby tempe yee me, yee bypocrites ? Shew metbe tribute money. And they brought him a penny. And he faid unto them: W bofe istbis image and superscription? they faid unto bim, Cefars. Here thou plainly feeft the wisedome and marvelous dexterity of Christ, he willeth the tribute money to be shewed unto him, and asketh of the image and Superscription thereof. They answering that it is Cesars, he very well and most freely inferreth, that they are under Cefar, unto whom they were compelled to pay tribute. As if he faid : If yee have fo let in Cefar, I that his money is couned with you, furely he beareth rule over you, as though he should fay : It is come to passe through your own fault that Cefar ruleth over you. What should they fay or doe unto this question? They marvelled and went their wayes, they thought that they should notably have overcome him, but for all their subtilitie and wisedome they were deceived. This is written for our comfort, that we which are Christians may know that we have such wisedome, as exceedeth all wisedome, such strength and righteousnesse, as whereunto no ftrength and righteousnesse of man is like. For againg the holy Ghost there is no councell: this power and strength we obtaine through Chrift, that we may tread finne underfoot, and triumph over death. When Christ dwelleth in us by faith, we have him which bringeth to paffe such things, howbeit they are not throughly felt but in time of rentation. Wherefore when I stand in need, he is present, giveth unto me ftrength, that I may couragiously paffethrough. We must not therefore be afraid that our doctrine shall perish and be put to ignominicand thame. For let all the wife men of the world rife zgainst the word of God, yea and be never so circumspect, and see them. selves against it, yet shall they have the foyle and be overcome. It may M a

he that they back and bire, so that it seemeth unto men, as though they would destroy the Gospel, but when they have fer themselves against it to extinguish it, they shall no whit prevaile, but in the snare that they have laid for others, they themselves shall at length be taken. As we see here in this Text, and commonly in Paul, but specially in the history of Sr. Steven, where we read how vainly his adversaries used the Scriptures, yea those that they used were against themselves. For the Iewes did accuse Steven, that he had spoken both against the temple, and against God which commanded the temple to be builded, bringing and alleadging Scriptures, whereby they thought to convince and condemne him. But Steven being full of the Holy Ghoft, thewed them in order out of the Scripture, how that God dwelleth not in temples made with hands: David would have built him ahouse, but God refused it. What was the cause hereof? A long time before David was borne, God, dwelt among his people. He furely should be a miserable God which should need a house, & so he confirmeth by many histories that God doth not dwell in houses or temples made with hands. What should the Iewes doe here? they did manifestly acknowledge their own Scripture, which they had brought against Steven. So all they shall be put to shame and overthrown, which see themselves against the wisedome and word of God. Wherefore let no man be afraid, albeit all the wisedome and power of the world strive against the Gospel, although it would extinguish it even by shedding of blood. For the more blood that is shed, so much more is the number of Christians increased. The blood of Christians faith Tertullian, is seed whereof Christians grow. Satan must be drowned in the blood of Christians. Wherefore it is not violence and force that is able to suppresse the Gospel: for it is like unto a palme tree, which hath this nature and qualitie, that albeit a weight be laid upon it, yet it alwayes rifeth and lifteth up it felfe against the weight. Such a nature also hath the Gospel, for the more it is friven against, so much the more are the roots thereof spread abroad, and the more mightily that it is oppressed, by fo much doth it more and more grow and increase. Wherefore there is no cause that we should be afraid of power, but rather that we should feare prosperitie and merrie dayes, which are able to hurt us more then anguish and persecution. Neither let us be afraid of the subtilitie and wiledom of the world, for they cannor hurt us, yea the more that they frive against the truth so much more pure and cleare is the truth made. Nothing therefore can come better to the Gospel, then when the world with his force and wisedome serreth it selfe against it. The more vehemently finne and Satan doe fight against my conscience, so much ftronger is my righteousnesse made. For if sinnes doeurge and disquiet me, I doethen more ardently pray and cry unto God, and fo my faith

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is more and more increased and strengthned. This is that which St. Paul meaneth when he faith: Power is made perfect through weakne fe. 3 Cor. 12. 9. Forafmuch therefore as we have fo great a treasure, which is increased and strengthned by persecutions and adversitie, there is no cause that we should be afraid, but rather that we should with a cheerfull mind rejoyce in tribulation, as Sr. Paul faith Rom. g. according as the Apostles did, who with great joy departing from the councells, gave God thanks, that they were counted worthy to fuffer rebuke for the name of lefus, Alt. 5.41. If the divel were endued with fuch wildom. that he would be quiet, and suffer the Gospell to have free course, hee should not suffer so much losse. For when the Gospel is not impugned. it is as it were wasted with rust, neither hath it occasion to shew forth the vertue and power thereof. We live therefore here secure as yer, for no man striveth against us, wherefore we continue still as we were before, yea (alas) we become worse and worse. Whereas some of our adversaries have set upon us by writing, that pertaineth to a few. Forasmuch as they have written against us, they have thereby done nothing elle, but as it were blown the fire, but if we had been thrown into the fire, or flaine with the fword, the number of Christians would be greater among us. Wherefore this is a comfort unto us, if we at any time be tempted that Christ is ready to help us, and reigneth among us, yea he is so neere unto us, that alwayes through him we may overcome, as long as we believe and truft in him: How beit when we are touched with no adversitie, he doth little or nothing, but when we are fought against and oppressed, he is present, and bringeth all our enemies to confusion. We have moreover to learne here that they which are wife and mightier then other, which are endued with the chiefe gifts of understanding and nature more then other, which excell in greater industrie, learning, and readier capacitie then other, which are he to overfee other, and can governe all things best, that they I say doe many times most of all other resist God and faith, and trust more to their own ftrength and reason thento God: For they are carried so farre by their venemous nature, that they neither can nor will use those things to the commoditie and profit of their neighbour: but trufting to their own gifts and abilitie, they hope that now they shall obtaine this, now that, neither doe they think that they shall have need of of Gods help also thereunto : As it appeareth here in the Pharifees and Scribes, who were certaine, as they supposed, that if they so set upon the Lord, it could not be, but that they should then intangle him. For it is unpossible, thought they, that he should here escape us, we thall here hold him as it were falne into a net, whether he affirme or deny that tribute must be given. Marke moreover how subtile and perverse the wit of mans nature is, which is here very lively set forth.

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There is nothing elfe in man but wickednesse, delusion, guile, deceits, lying, fraud, and all kind of evill, year of nature man is but lyes and vanitie, as the 1 16. Pfalme faith. We muft not truft any man in any Othing, doe not perswade thy felf, that any man speaketh the truth unto thee, for what soever man speaketh is a lye. Why so? The fountaine or fpring head, that is, the heart is not fincere, wherefore neither can the rivers be pure. And for this cause the Lord doth commonly call men the generation of vipers and a brood of Serpents. Is not this a goodly title of man? Let any man now goe, and glorie of his own righteoufneffe, firength, or free will. Before the world indeed some man may be, and glorioully appeare godly, righteous, and holy, but there is nothing elfe, but a generation of vipers, and brood of ferpents, but that especially in those that seem most excellent, most precious, most wise, and of greatest understanding. If thou go through even all the histories of the Greeks. Jewes, and Romans, thou shalt find the best and wifest Princes of all. which have governed the affaires of their Empire prosperously, thou shalt find them I fay to have thought nothing of God, but only truffing to themselves, to have acknowledged nothing as received from God. Hereupon it is gathered, that the leffe a man excelleth in wisedome before the world, fo much leffe doth he commit against God. For they that excell in councell and authoritie before the fight of the world, doe for the most part deceive and lye more then others, thinking that if they deale by delutions and deceit, their fraud and iniquitie is not perceived : for they can after a prettie fort cloak their craft and fubtilitie. But the holy 6hoft hath a most cleare and bright fight, which they Cannot avoid, but they shall be espied. The Scripture doth oftentimes call fuch, lyons, wolves, beares, fwine, and cruell beafts, in as much as they rage, and devoure and confume all things with their fraude and deceit. Wherefore in the old testament the lewes were forbidden to cate of certain beafts, as of those already rehearsed, and of others, for this one cause especially, that it should be a type and example to us, whereby we might perceive, that there are some men, which are strong, mighty, rich, witty, learned, skilfull, and wife, which are to be avoided and eschewed as a certain unclean thing, and as such as seduce and deceive others with their faire flew, might, and wisedome. For neither shall they be counted for such, neither will any man think them to be fuch, as do fo much as think any cvill in their heart much Wherefore thou mnft put no truft and confidence in any man, trust not unto him, for he will deceive thee wherein soever he is able, Again if thou trufteft man, thou art against God, in whom thou puteft not thy truft. It is written in the 17. chap, of Jer. Curfed be the man that putteth his truft in man, and, Bleffed is the man that putteth his truft in the Lord.

Some man may now fay : How shall we doe then? One man must have dealing with an other, otherwise how can the life of man continue? We must buy, wee must sell, we must utter and change our wates with men : Now if one should not trust another, the whole trade of mans affaires should be in perill, yea and perish. I say that no man can deny, but that there must be mutuall dealings among men, and that one doth need the helpe and travel of another. But this I will have, that what foever dealing thou haft with men, either in buying or felling. thou count it for a thing uncertain, which thou must neither trust, nor build upon, for it is certaine, for as soone as thou shalt truft to man, he will feeke to deceive thee, forafmuch as the nature of man, as it is of it felfe, can doe nothing but lye and deceive. Yea all things in man are uncertaine, both his workes and wordes, there is nothing in him; but lightneffe and unconstancy, which thou mayest bold y believe to be true, Wherefore all our hope and confidence must be reposed in God alone, and after this fort wee must fay, Lord give they me grace that I may direct and order my life, my foule, my body, my fuffance & goods, and what foever is mine, according to thy divin wit, for I believe in thee, I truft in thee, do not thou forfake me in fo perillous dealing with this orthat man : I put no truft in man. If thou knowest thar it ?s good for me, make him to deale faithfully with me, if thou knowed that it will be to my hindrance and hure, helpe me to avoid it, for the will only pleafeth me, which I wish alwayes to be done. As foone as thou thinkest in thy minde: He is a good man, and one that will keepe his promise, I am sure that he wil not deceive me, but wil deale faithfully, even then hast thou fallen from God, and worthiped an Idol, puting thy trust in a lyar. Wherefore when thou haft any dealing with man, think boldly : If he deale faithfully it is well, if he doe otherwise. in the name of God, let him goe, I will commit all things to the will of God, he shall prosperously bring them to paste. Of such a falle and un. godly confidence reposed in men, that evill crept in among Christians, namely the worthiping of Saints, whereby the Christian Church, that is. the true congregation of the faithfull, hath fuffered exceeding great hurt, and incomparable ruine. For what other was the fervice and worthiping of Saints but a Divellish thing? When as men used to reafon after this fort: This man was very holy, that which he raught, he did, whom we will follow, and doe the like, Hierome, Augustine, Gregory faid this, therefore it is true, and therefore will I believe its Francis, Benediff, Dominick, Bart bolomem, lived thus, they did this and that, I will imitate their life and workes. Moreover Augustine was faved by this rule, wherefore Jalfo shall be faved by it, Fy, how unstable and miserable a thing is this, they are only lyes and dreames of men, there is not in one word mention made here of Chrift and

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and his word, but they are only the vain inventions and trifles of men. I would utterly breakethe rule of Augustine, if he therefore ordained it, thinking to be faved thereby. So blinde and without understanding is realon, that it receiveth the dotages, and vain inventions of men. when as notwithstanding the word of God only is to be received in marters of Salvation, as if Herod, Pilate, Caipbas, and Hannas preach the Gospell, I ought to receive it. Againe, if those that are counted holy, thould rife and preach lyes, alforules, habits, thavings, ceremonies, and fuch like vaine inventions of men, I ought in no wife to receive them, for we must here have respect, not to the persons, but to that which they preach. Doeft thou presume to be wifer then all the Fathers and Saints, then all the Bishops and Princes of the whole world? Thus may fome object against me. Far be that from me. For I doe not contend to be wifer then they. But this without controverhe is thus, that what foever is wife, great, liberall, mighty and ftrong before the world, doth seldome or never agree with the word of God. For so it falleth out, that they that are such doe for the most part persecute the Gospell, and if they were not so great, the Gospell should not To greatly thine forth and triumph. The Romane Emperours Hadrian, Trajan, Diocletian were the most wife Cefars of all, whose government was foliked of, that it was praifed of the whole world, yet they persecuted the Gospell, and could not abide the truth. The same we finde written of the Kings of the Jewes, as of Achas and others, which governed their Kingdome very well, yet despised the word of God and disobeyed his commandements. We in our time had never fuch Empe-Pours or Princes, as are comparable to them. But it ought to be verified in thefe, that God would by foolish preaching confound the wifedome of this world, as Paul faith 1. Cor. 1. All thefe things are flewedunto us in this text, which we have in hand, which hath a fimple and stender thew and appearance of it selfe, but it containeth many things in it most worthy the noting. Now how the Lord concluderh with the Pharifes, when they had shewed him the tribute money, and had answered that it was Cefars image and superscription, the Evan. gelift declareth : faying: Give therefore unto Cefar the things that are Cefars, and give unto God those things which are Gods. Although they had deserved no such thing of the Lord, neverthelesse he teacheth them the right way. And in these words he confirmeth the sword and office of the Magistrate: they hoped that he would condemne and refift him, but he doth nothing lesse: for he commendeth and praiseth him, commanding that they give unto him those things that are his. Whereby he plainly will have, that there be Magistrates, Princes, & Rulers under whose Government we must live. Neither must we care whether they use and exercise their rule and authority well or ill, wee muft have

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have regard only to their power and office, for their power and authority is good inafmuch as it is ordained & inflituted of God, Neither is there any cause why thou shouldest find fault with power, if at any time thou be oppressed by Princes and Tyrantes : for whereas they abusethe power given unto them of God, they shall surely be compelled to give an account thereof. The abuse of a thing doth not make that thing evil, which is in it felfe good. A chain of gold is good, neither is it therfore made worfe, for that a Harlot weareth it about her neck, or if one should put our mine eye with it, should I finde fault in the chain therefore? In like manner the power of the Prince must be born, for if he abuse his office, he is not to be counted of me as no Prince, neither belongeth it to me to revenge or punish it in him. I must obey him for Gods cause only, for he representeth the place of God. How grievous things foever Magistrates shall exact, I must for God his cause bare them all, and obey them, so far as they be not contrary to Gods commandements. If they do justly or unjustly, it shall in due time appeare. Wherefore if thy substance, life and body, and wharfor ever thou haft should be taken from thee by the Magistrates, thou maift fay thus: I willingly yeeld them unto you, and acknowledge you for rulers over me, I will obey you, but whether you ale your power. and authority well or ill fee you to that. Moreover whereas Chrift faith. Give unto Cefar the things that are Cefars, and unto God thofe things that are Gods. We must understand that unto God pertaineth honour, we must acknowledge him for the living, omnipotent and wife God, & ascrib umo him what good thing soever can be named. And albeit we do not give him this honour, he notwithstanding easily keeperts it, for nothing is either added to, or taken from him by our honouring. Howbeir in us he is true, omnipotent, and wife, when as we count him fo, and believe that he is such a one, as he suffereth himselfe to be said to be. Now unto Cefar and the Magistratefeare, custome, tribute, obedience &c. are due. God requireth especially the heart, the Magistrate the body and goods, over which he executeth his office in the place of God, which S. Paul doth most notably in plaine and manifest Wordes declare, Rom. 1 3. Les every foule be subiett unto the bigher powers : for there is no power but of God : and the powers that be, are ordained of God. Who foewer therefore relifteth the power, refifteth theordinance of God : and they that refift, fall receive to themfelves condemnation. For Magistrates are not to be feared for good workes, but for ewill. Wilt thon then be without feare of the power? det well : fo fhalt thou have praise of the same. For be is the Minifer of God for thy wealth, but if thou doe evill, feare: For he beareth not the sword for nought? for be is the minister of God to take vengeance on bim that doth evill. Wherefore ye must be subject, not because of wrath onely, but also for

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conscience sake. For, for this cause ye pay also tribute: for they are Gode mini sters, applying themselves for the same things. Give to all ment herefore their duty, tribute to whom you owe tribute, custome, to whom en. stome: feare, to whom feare: benour, to whom ye owe henour. And therefore also are Magistrates ordained of God, that they may defend and maitaine publick peace, which alone exceedeth all worldly good things: we felt a little in the last commotion of the common people, what lost, miserie, calamity and grievous sorrow, conspiracie and sedition beingeth in the world. God grant that it may so continue, that we try it no more. Thus much shall suffice to have been speken for the exposition of this text. A Sermon of Dr. Wattin Luther, teaching that salvation commeth by Christ asone. [Johns.

verse 44. to the 51.] No man can come to me, &c.

I. Christis knowne of none out of him whom the Father draweth, that is, except the Father teach us that knowledge inwardly in the heart. Therefore (hift faith unto Peter. Math. 16. Flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 2. Christ is the wisedome of God which is of more price then precious stones, and whatsoever can be wished, is not to be compared unto it, as Salomon said in the Proverbs. 8. 11.3 The old heavenly bread, that is the righteousnes of the law doth not justify: But Christ if we believe in him, instifict b sorever.

The exposition of the text]

His text teache thus nothing elfe but Christian faith, and firreth it up in usas furely Iohn through his Gospel, doth almost no other thing but instruct us, how we must believe in the Lord Christ, And fuch a faith as is grounded on the true promife of God made unto us in Christ, shall fave us as this text plainly declareth. Also they are here all proved fools, which have taught us another way and meanes to obtaine righteonineffe. Whatfoever mans minde can invent, although it be holy, although it have a faire thew before men, it must needes utterly fall, if thathe will have falvation to come thereby. For albeit that man is exercifed with the duties of Godlinesse, he shall not be able to attaine unto heaven, unles God prevent him with his word, which may off his divine grace unto him, and lighten his heart, that he may walke in the right way. Now this way is the Lord Jefus Christ, he that will feeke another way, as the most part of men with their outward workes commonly doe, hath now erred from the right and high way. For Paul faith Gal. 2. If righteousneffe beby the law, that is, by the workes of the law, then Christ died without a cause. Therefore I fay, that a man must by the Gospel be as it were brused and broken, and humbled even from the bottome of his heart, as being fraile and weake, which can move neither hands norfeet, but only lyeth proftrate

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Arate and cryeth: Help me O omnipotent God, mercifull Father, I am not able to help my felfe : Help O Lord Chrift, mine owne help is nothing. That so against this corner stone which is Christall may be broken, as he faith of himselfe, in Luke, 20. 17. when he asked the Pharisees and Scribes: What meaneth this then that is written: The fione that the builders refused, that is made the bead of the corner? Whosever shall fall upon that stone, shall be broken: and on whomsever it shall fall, it will grinde him to powder. Wherfore either let us fall upon it by our imbecillicie and weakenesse, by denying our selves, and so be broken, or else he will breake us for ever in his straight judge. ment. But it is better that we fall upon it, then that it fall upon us. Vpon this roundation Christ faith in this text. No man can come unto me, except the father which bath fent me, draw him : and I will raise him up at the last day. Now he whom the Father draweth not, shall surely perish, It is also concluded that he which cometh not to this sonne, shall be damned for ever. He is the onely Sonne given unto us, which may fave us, without him there is no salvation : if he help not, our case is most miserable: Of him Peter also speaketh, to the same effect in the Acts of the Apostles, chap. 4. This is the ftone cast aside of you builders, which is become the bead of the corner, neither is there salvation in any other, for among ment bere is given none other name under heaven. wherby we must be faved Whether would our Diving & Schoolmen turn themselves here, which have taught us that by many workes we must straine unto righteousnesse? Here is that high master Aristorle confounded, who harh, taught us, that reason endeavoureth to doe the best things and is alwayes ready to the better. But this Christ doth here deny; for unles the Father possesse and draw us, we shall perish for ever. Here all men muft confesse their imbecillity and flownes to good things. If fo be that any perswade himselfer hat he is able to doe any good thing by his owne ftrength, truly he hath reproved Christ of falihood, and with great arrogancy prefumeth to come to heaven, albeit he is not drawne of the Father. Wherefore where the word of God is in his course, and soundly preached, what loever things are high and great, it cafteth them downe, it maketh all mountaines even with the vallies; and overthroweth all hills, as the Prophet Elay faith, that all hearts hearing the word may despaire of themselves, orherwise they cannot come unto Christ. The workes of God are such, that while they kill, they make alive, while they condemne, they fave: as Hanna the mother of Samuell fingeth of the Lord, The Lord killeth, and maketh alive, bringeth downeto the grave, and seteth up againe. The Lord maket b poore, and maketh rich, bringeth low, and beaveth up one high. Wherefore if a man, be thus ftriken of God in his heart, that he ac= knowledgeth himselfe such a one as ought for his sunes to be condemned

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ned, he furely is even that very man, whom God by his word hath ftriken, and by this ftroake hath fattned upon him the bond of his divine grace, whereby he draweth him, that he may provide for his foule, and have care of him. He could firft find with himselfe no help nor councell, neither did he with for any, but now he hath found the speciall consolation and promise of God, which is after this fort : He that afterb receiverb, be that feeketh findeth, and to him that knocketh it is opened. By fuch a promile man is more and more lifted up in minde, and conceiveth a greater trust and considence in God. For as soone as he heareth that this is the worke of God alone, he desireth of God, as at the hand of his mercifull father, that he will vouchfafe to draw him, If so be that he be drawne of Godunto Christ, undoubtedly that also shall come unto him, whereof the Lord maketh mention here, namely that he will raise him up at the last day. For he layeth hold on the word of God, and truffeth in God, whereby he hath a certaine testimony, that he is he whom God hath drawne: as John faith in his first Epiftle Iohn 5. 10, He that beleevth in that Sonne of God hath the witneffe in himselfe. Hereupon it muft needes follow, that he is taught of God, and in verity now knoweth God to be no other, but a helper, a comforter, and a Saviour. Hereby is it now manifest, that if we beleeve, God will be no other towards us but a Saviour, helper, and giver of all felicitie, who require th and asketh nothing of us, but will only give and offer unto us, as he himselfe faith unto Israel, Pfal. 8 1.1 am God thy Lord, which brought the out of the land of Azypt : open thy mouth wide, and I will fill it. Who would not love fuch a God, which the weth himself gentle and loving unto us, and offereth so readily his grace and goodnesse? They shall not be able to escape the severe and and eternall judgement of God, which doe unadvifedly neglect fo great grace, as the Epittle to the Hebrewes faith : If they that transgreffed the law of Mofes, escaped not unpunithed, but dyed without mercy, how much more grievously shall God punish them, which count the blood of the testament as an unholy thing, and tread under foot the sonne of God? O how diligent is Paul in all his Epistles to teach how the knowledge of God may rightly be conceived? Ohow often doth he with increase in the knowledge of God ? as if he would fay: If yee only knew and understood what God is, ye should then be safe; Then ye would love him, and doe all things that are approved of him. Thus he faith Colos. 1. We coase not to pray for you and to desire that yee might be fulfilled with knowledge of his will, in all wisedom, and spirituall under & inding, that ye might walk worthy of the Lord and please bim in all things, being fruitfull in all good works, and increasing in the knowledge of God, frengtbred with all might through bis glorious power, unto all patience, and long suffering with infulneffe : giving thanks

thanks unto the father, which hath made us meet to be partakers of the inheritance of the Saints in light. And Plal. 119. David faith: Infrut me, and I will keep thy law, yea I will observe it with my whole heart. And thus ye have out of the first sentence of this text, that the knowledge of God doth come from the father, It is needfull that he lay the first fone in our building, otherwise we shall labour in vaine. Bue that is done thus: God sendeth unto us Preachers whom he hath raught, and provideth that his will be preached unto us. First that all our life and condition, although it have a faire flew and, be holy outwardly, is of no effeemation before him, yea is abhorred and loathed of him. And this is called the preaching of the law, Afterward he maketh grace to be preached unto us, to wit, that he will not have us utterly condemned and cast of, but that he will receive us in his beloved sonne, and not simply receive us, but also makes us heires in his kingdome, yea and Lords over all things which are in heaven and earth. This now is called the preaching of grace or of the Gospel. And all this is of God, which raifeth up and fendeth forth preachers. This St. Paul fignifieth when be faith thus Rom. 10. Faith is by bearing, and bearing by the word of God. This also the words of the Lord meane here in the Gospel, when he faith. It is written in the Prophets: And they shall be all taught of God. Buery man therefore that bath beard, and bath learned of the Father, commet b unto me. Not that any man bath feen the father fave be which is of God, he hath feen the Father, When as we heare the first preaching, that is the preaching of the law, how we are condemned with all our workes, then man fighed unto God and knoweth not what to doe, his conscience is evill and fearfull, and except helpe should come in time, he should despaire forever. VVherefore the other preaching must not be long defferred, the Gospel must be preached unto him, and the way unto Christ must be shewed, whom God hath given unto us a Mediatour, that through him alone wee may be faved, by meere grace and mercy, without all our owne worker and merrits. Then the heart is made joyfull, and hafteth unto fuch grace, as the thirfty heart runneth unto the water. Davidhad a notable feeling hereof, when he faid thus. Pfal. 24. Like as the heart defiret b the water brookes, so longeth my soule after thec. O God: my foule thir feet b for God, yea even for the living God. When therefore a man commeth to Chrift, through the Gospel, then heareth he the voyce of the Lord Christ, which strengtheneth the knowledge that God hath taught him: to wit, that God is nothing elfe but a Saviour abounding with grace, who will be favourable and mercifull to all them, which call upon him in his Sonne. Therefore the Lord faith moreover: Verely, verely] fay unto you, he that beleevetb in me bath everlafting life. I am that bread of life. Your Fathers did

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eate Mannain the Wildernes, and are dead, This is that bread which commeth downe from beaven, that be which eateth of it [hould not die. I am that living bread, which came downe from heaven : if any men eate of this bread, be shall live for ever: and the bread that I will give, is my flelb, which I will give for the life of the world. In thefe wordes the foule finderh a table daintily furnished, whereby it may flak al hunger. For it knoweth affuredly that he that speaketh these words cannot lye. Wherefore if it commit it felte confidently unto him and cleave to the word, it refleth upon him, and fo departeth not from this goodly table. This is that supper, to the preparing whereof the heavenly Father killed his oxen and fatlings, and hath bidden us al unto it. The living bread whereof the Lord here maketh mention, is Christ himselfe, whereby we are so fed. If we lay hold but of a morsell of this bread in our hearts, and keepe it, we shall be fatisfied for ever, neither can we ever be pluckt from God. Moreover fuch an eating is nothing elfe, but to believe in the Lord Christ, that he is made unto us of God as Paul faith 1. Cor. 1. wildome, righteouinesse, fanctification, and redemption. He that eateth this meate liveth for ever. Wherefore by and by after this text, when the lewes were at contention about thefe his wordes, he faith : Verily, verily I fay unto you, Except yeeate the flesh of the sonne of man and drinke his blood, ye have no life in you. Who foever eateth my flift and drinketh my blood bath eternall life, and F willraife him up at the last day. Manna which the Fathers did eare in the defert (as Christ here faith) could not fave trom death, but this bread maketh us immortall. If we believe in Christ death shal not hureus any thing at all, yea there is no more death. This the Lord meaneth by thele words in another place, where he faith to the Jewes: Verily, verily I say unto you if a man keepe my word, he shall never see death: Ioh. 8.5 1. where it is certain that he speakerh of the word of faith and of the Gospell-But some man may fay that the holie dye notwithstanding for Abraham and the holy Prophets are dead, as the lewes faid unto him, I answer : The death of Christians is only a fleepe, as the Scripture also commonly calleth it : For a Christian tasteth and feeth no death, that is, he hath the feeling of no death. For this Saviour Christ Jesus, in whom he believeth, hath overcome death, that afterwards he should not feele or rast it, but death is unto him only a paffige and gate to life, as Christ himselfe witnesseth, John 5. Verily, verily I say unto you be that heareth my word, and believeth in him that fint me bath everlasting life, and shall not come into condemnation, but bath paffed from death to life. Wherefore the life of a Christian is merie, and one every fide replenished with joy, and the yoake of Christ cafe and fweet. But that it feemeth heavie and grievous unto us, this is die cause, for that the Father hath not yet drawne us : nere upon it ccm-

commeth to paffe that we take no pleasure thereof, neither is the Gofpel comfortable unto us. If fo be that we would lav up the words of Christ well in our heart, they would be unto us an exceeding comforts And thus ye have heard how we must feed on this bread which came down from heaven, that is, on the Lord Chrift, to wit, by faith, which wethen doe when we beleeve in him, that he is our Saviour. The whole chapter out of which this text is taken, commendeth unto us nothing elfe but spiritual meat. For when the multitude followed Chrift, that they might againe eate and drink, which the Lord himfelf fignifieth, he taketh occasion of the co-porall meat which they fought, and almost through the whole chapter speaketh of spiritual meat, as he said: The words which I speak are spirit and life. Whereby he would fignifie, that he therefore fed them, that they fhould believe in him : and as they did eate the bodily meat, for they ought alfo to feed of the fpirituall. Here let us weigh and mark this, that the Lord dothfo gently and graciously apply himself to us, and offer himself in such gentle words, that it ought worthily to move our hearts to believe in him, to wit, that that bread, was therefore given for us, in asmuch as it was behovefull that he should taft death and suffer hellish paines: Also should beare sinnes which he never had committed, as though he had committed them, and had been his own : and he did alforhe fame willingly for our fakes, and rook us as brethren and fifters. This if we believe, we doe the will of the heavenly father, which is nothing elfe bue to believe in his Sonne, and so be faved. As Christ himself faith a little before: This is the will of him that fent me, that every man that feeth the Sonne, and beloeveth in bim, Should have everlafting life. It now therefore appeareth that he that hath faith doth the will of God. and eateth of this heavenly bread. As Augustine faith! What doft thou prepare thy mouth? believe, and thou hafteaten. Of this spirituall Supper the whole new Testament speaketh, but especially in this place of loba. The Sacrament of Christs body and blood is a certaine restimonie and pledge of this true Supper, whereby we ought to frengthen our faith, and to be affored, that this body and this blood, whereof we feed in the Sacrament, delivereth us from finne, death, Satan, and all evill. But how may a man perceive and know, that he also doth pertaine to this heavenly bread, and is called to this spiritual supper? let him confider the cafe in his own heart, which if he find fo affected. that he doth as it were feele the sweetnesse in the promise of God, and is undoubtedly perswaded, that he is of the company of them which pertaine to this supper, he is affuredly such a one indeed. For as wee beleeve, so commeth it unto us. Such a man hath also by and by a regard of his neighbour, and helpeth him as his brother, careth for him, girethunto him, lendeth him, comforteth him, briefly doth no other-

wife to him then he defireth to be done unto himself. And all this proceedeth from hence, for that the bountifullnes and goodnesse of Christ hath replenished his heart with sweetnesse and love, that it is a pleasure and joy unto him to doe good to his neighbour, yea and he is grieved if there be none toward whom he may be serviceable. And beside all this, he is tractable and lowly towards all men, he doth not effeem the temporall pleasure and pride of life, he judgeth no man, he defa. meth no man, he interpreteth allthings in the better part. When as he feech that the matter goeth not well with his neighbour, as that hee fainteth in faith, waxeth cold in love, and that his life is not on every side approvable, he prayeth for him, and is fore grieved if any commit any thing against God and his neighbour. In a summe, the root and Sap are found, for they are in a flourishing vine, to wit, Christ, and therefore such fruits come forth, But if any be void of faith, and not raught of God, such a one doth not feed on this heavenly bread, neither bringeth forth thefe fruits, for where a right faith is nor, there luch fruits are Awayes wanting. And therefore St. Peter teacheth usto make our calling unto falvation, fure by good workes; where he speaketh properly of the works of love, namely, that we doe good to our neighbour, and be affected toward him, as toward our own fleshand blood. Thus much shall suffice concerning this text. Let us call to God for his grace. Ehe 18. Dermon of Dr. Martin Luther, concerning good works the truits of faith. Rom. 13 Verje 11, 10 the 14. This also we know the scason, how that it is time that we, oc. He Apostlein this text teacheth, not of faith, but of workes the fruits of faith, shewing how the life of a Christian ought to be ordered and framed according to the flesh outwardly among men. For how we must live in the spirit and betore God, faith doth teach, whereof Paul a little before this place hath at large and even Apollolikely entreated. Yeaif we consider this text well, it doth not so much teach as provoke, exhort, move, and stirre up them which are already taught, what they must doe. For Paul divideth the office of preaching into two parts, into doctrine and exhortation. Rom. 12. Doctrine is, when one teacheth that which was not known before, whereby men are inftrudedand come to underftanding. Exhortation is, when the preacher moveth and provoketh unto that which is already known, either is necessary to be done of him, who will Christianly perform the duty of preaching. Wherfore Paul doth very earneftly apply himfelf to both, and that his exhortation may be more effe auall, and may more acceptably enter into the minds of them whom he hath purposed to exhort, he useth certaine elegant and figurative speeches, and doth with an adorned manner offpeaking allure their minds unto him. For the words, fleep, darknesse, light, waking, as mour, workes, the day the

night, which he here uleth, are all spoken figuratively, by which other things are fignified, then their nature and proprietie doe beare: for hee speaketh not of the naturall night, day, darknesse, armour, waking sleep, &c but he resembleth by these naturall things a certaine likenssic to our mind, whereby he may more forceably provoke and bring us to those spirituall things. As if he said, ye see how men to get the riches of the present time, which doe soon perish, rise early, and laying aside the works of darknesse, apply themselves to the works of the day, after the night is passed, and the day is come: with how much greater diligence ought we, shaking of our sleep, to rise early, and casting away the works which we did while it was yet dark, to apply our selves now to those works which are agreeable to our light, for a smuch as the right is now passed, and the day of our salvation hath appeared?

By fleep he fignifieth evill workes which are void of faith : for fleep is a worke properly meet for the night; and that he meanech thus, ho Sufficiently declareth, when he by and by after addeth : Let us caft away the works of darkneffe. So contrariwife, to wake and to rife fignifie good works which come offaith. For as fleep pertaineth properly to the night; so to rise is properly agreeable to the morning and day. Whereupon it is said. I Thes. 5. Beloved brethren, ye are not in dark. neffe, but yee are all the children of light and of the day : we are not of the night, neither of darkneffe, wherefore let us not fleep as doe other, but let us watch and be jober. For they that fleep, fleep in the night, and they that be drunken, are drunken in the night. But let us which are of the day, be ober, putting on the brest plate of faith and love, and hope of salvation for an helmet. For God hath not appointed us unto wrath, but to obtaine salvation by the meanes of our Lord Tesus Chrift. which died for us that whether we wake or fleep, we should live together with him. It is sufficiently manifest, that the Apostle doch not in these words, forbid us the sleep of nature, nevertheleffe he draweth a fimilitude from naturall fleep and waking, to spirituall, that is, to a good and evilllife . And to be briefe, to life out of fleep is here the very fame thing that the Apostle writeth, Titus 2. That grace of Goda that bringeth falvation unto all men, bath appeared, and teacher us that we should deny ungodlynesse and worldly lusts, and that we should live Soberty and righteouply, and godly in this present world : looking for that bleffed bope and appearing of the glory of that mighty God; and of our Saviour lejus Chrift. For that which he calleth in these words, to deny ungodlinefle and worldly lufts, he calleth in this text which we have in hand, to arife from fleep, and that which he termesh to live foberly, and righteously, and godly, that he calleth in out present text, to watch, and to put on the Armour of light, and whereas he faith : the grace of God that bringeth falvation, hath appeared that he callet !!

here the day & light, of which we wil hereafter speak more at larg Now. let us fee what likenes there is between natural & piritual! fleep. He That fleepeth naturally neither feeth, nor feeleth any of those good things that are in the world, but lyeth among those things which are even next adjoyning unto him as it were dead, ferving to no ufe, nelther regarding any thing at all, Foralbeit he live in humfelf, vet is he as dead to all other Again, in flead of true things, he is in dreams wholly Coccupied with vain images & forms of thin s, which appear true, & is fo foolish that he imbraceth those vain forms, & thinketh them to be true things But when he waketh, those imiges do together vanish away, & the man beginneth to be occupied with true things. After the fame manner almost it is, when one is as it were swallowed up of ungodlines, for he fleepeth & is like adead manbefore God, neither feeth he, neither feeleth any of the good things, which are good things indeed namely, thole spiritual good things, which are promised & offered him by the Gospel, albeit they be just by him. For those things are scenand felt by faith alone, otherwise they are removed from al fight & feeling. Wherfore so long as by reason of the sleep of his unbelief he can have neither any regard or fense of true good things, which are very neer him through the Gofpel, he busieth himself with the fall good things of this world as riches, promotions, & pleafures, which being compared unto eternal life, unto heavenly joy, and that perfect falvation which commeth to the godly, are altogether as dreams & as thole vain visions, compared to naturall things, wherof they are only representations. But when a man awaketh, & bath received faith, all regard & defire of those fall good things of this present life vanisheth away, & he acknowledgeth that they are nothing elfe but meer vanity & falshood, even as those visions do fade away quite as foonas a man awaketh out of a natural Acep. Hereof the 76. Pfalm speaketh. They bave stept their fleep, and they whose hands were mighty, have found nothing. And Pfal. 73. Like as a dream when one awaketh, fo Shalt thou make their image to vanish out of the City. And Elay 29 As when a hungry man dreameth that be is eating, and yet when be awaker b his foule is emptic: or as when a thir flie man dreameth that he is drink ng, and when be awaketh be is yet faint, and bis foul bath appetite: even fo shall the multitude of all nations be, that fighteth against mount Sion. See how contemptuously and distainfully the Prophet speaketh of the chief power, riches, pleasures, & promotions of the world, & likneth them to dreams and most vain visions wher with they which are alleep are deluded, What other durft fav, that the good things, riches & power of thefe Kings, Princes, and rich men are nothing elfe but dreames, when as for them, men mingle earth with heaven, fire with water, raging without mee fure and end in the world? But the cause hereof is, for that they yet fleepe, therefore they cover fee nothing hereof, as they want faith, so also are they dea HIL HIE

stitute of this light. For now is our falvation neerer, then when we beleeved. What meane these words ? did we believe before, and doe wee no believe now? Here we must call to mind that which Paul writeth Rom. 1. that Godp omifed the Gospel by his Prophets in the holy Scripture, concerning his sonne Issus Christ our Lord, that all should by him be faved, according to that which was faid unto Abraham Gen. 2 2. Inthy feed shall all the nations of the earth be bleffed. This bleffing promifed to Abraham in his feed, is nothing elfe, out grace and (: Ivarion in Christ offered to the whole world by the Gospel, which Paul lo interpreteth, Rom. 4. and Gal. 3. For Christ is that feed of Abraham, that is, as he is man, his flesh and blood, by whom and in whom that be bleffed, as many as believe in him, and call upon him. This promife was afterward by the Prophets continually more and more declared and preached for they did all write of the comming of Christ, of the grace which he should bri g, and of the Gospel, which Peter alfo witness the dis 4. This promise of God all the faithfull believed which dyed before Christ was borne, who by this faith were faved, and obtained falvation in Christ and through Christ. Hereunto Paul now had respect when he said: Our salvation is now neerer then when we beleeved For hat which he faith is thus much in effect: We beleeved in time past, that the prom se wade unto Abraham, should be fulfilled, now it is fulfilled, and those things that we beleeved thould come to passe, are now present: Cheist is come, the Gospel is revealed and published, and the bleffing which we looked for is spread over the world, all things which we tarried for, and beloeved being promised, are come. And hereby the Apostle lignified the spiritual day, whereof he speaketh afterward, which is properly the beginning and manifestation of the Gospell, whereof we will hereafter speake. Now by this, that those things which we beleeved should be fulfilled, are now fulfilled, our faith is not any whit made voide or frustrate, but much more found and perfect. For as they of the old time before Christs incarnation believed the promise of God which should be fulfilled, so we believe that the Same is fulfilled, and the faith is altogether the same in it felf, but that our faith followed theirs, as the fulfilling followeth alfo the promife, For either faith trufteth in the feed of Abrabam, that is, in Christ, theirs before his incarnation, oursafter it. Wherefore he that thould at this day believe with the sewes that Christ is to come, should make God a Lyar, as though he had not yetfulfilled his promise, which he hathfulfilled, and being fulfilled would have it published and preached, So also should salvation be yet farre from the beleevers, which we should look for being as yet to come, in the time that shall hereafter follow. Of this double faith Paul speaketh Rom. 1. By the Gospel righteousuesse which God giveth, is revealed from faith to faith. What meaneth this, N 3 from

from faith to faith? nothing elfe, but that albeit the faith of the Fathers and our faith is the fame, whereby it is beleeved in Christ either to come, or which hath already appeared: yet the Gospel doth lead from their faith to ours, fo that it is now necessary not only to beleeve the promife that was to be fulfilled, but also that it is falfilled, which it did not behove Abraham and the other Fathers to beleeve, although they had the same Christ which we have. For there is one faith, one spirit, one Christ, one communion of all Saints, this difference onely there is betweene us, that they went before Chrift, we follow him. We have therefore beleeved, and we doe also beleeve, to wit. the fathers and we, with a like and common faith in the fame Christ. although not after the same manner, as it is said. And as by reason of this communion of faith which we have alike in the fame Christ, we fave We have believed, or we did believe, when as not we, but the fathers have beleeved, or did beleeve, so they againe did say, that they should heare, fee, and beleeve in Christ, when as not they, but we doe live in that time, We read not in a few places of the Scriptures, that they which were before the incarnation of Christ, took upon them the person of Chem which are after it, and they which are after it, of them which were before it, because of the communion of faith, and the same Christ, which they have in common, and so there is as it were one companie of beleevers. Now whereas the Apostle saith, that salvation is now neeter unto us then when we believed, that is, when our Fathers those antient beleevers didlooke for it to come, we must not understand it of the peernesse of possession; as though we now had it neerer and more certainly then they, for the Fathers had altogether the same faith, as it is faid, and the fame Chrift, wherefore falvation was as neere unto them as unto us. For Christ yesterday, and to day, the same also is for ever. Heb. 12. Christ continueth the same from the beginning of the world even unto the end, by whom all are faved alike. But Paul speaketh of the necrenefic of revealing, that what oever things were faid before concerning Christ, they were now fulfilled, death being overcome, the Lord did fit at the right hand of the Father, the Gofpel was preached abroad in the world, by which Christ did come unto all in the whole world, for this cause Paul faith that our falvation is neerer then when it was hidden, and known unto few men: because that Christ being not yet glorified, it was not meet that the preaching of Calvation fhould be made publique or common. Whereas therefore the Apostle faith here, Our Salvation is now neerer us, he faith the same thing in the Epistle to Titus in other words: The grace of God which bringeth falvation, bath appeared, that is, bath forung forth, and is every where commonly preached : although it was not hid be fore in any of the Saints, notwithstanding

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Randing it was not yet commonly known unto the world. After the fame fort the Scripture speaketh in many places, when it sometime faith that Christ is to come, tometime that he is come, although he als wayes bath been, and is in all the elect. Howbeit because he had not before his refurrection come to all by publique preaching, the Scripture speaketh diversly of his comming. For because of this publique preaching he came in the fleft, being made man, for his incarnation had not been profitable to any, if the Gospel had not thereupon been preached. by which he came into the whole world, and whereby it is commonly known, why he was made man, whereby that bleffing promifed to Abraham, is now published, and made common to all which by the Gospel beleeve in Chrift, Hereupon Paul faith very well, Rom. I, that the Gospel was promised of God, &c. as though he would say, although God harh promised every wherein the writings of the Prophets his son in the flesh, yet forasmuch as all that should be done, that the Gospel might be preached abroad in the world, whereby he commeth spiritually to the mindes of the beleevers, (which comming only bringeth falvation, and is farre to be preferred before that comming in the flesh, inalmuch as it was done because of this) I say rather that God promised by the Prophets in Scripture the Gospell concerning his sonne. For God confidered the Gospel and our faith in all these things, for which he would also have him to be made man, that the Gospel might be preached of him, that being made man, he hath faved us by his doath, and that the falvation which he hath wrought, might goe into the whole world, and be made neere unto all. Some have raught foure commings of Christ, according to the foure Sundayes in Adventas they call it, but this comming of Christ by the Gospel, which is most necessarie of all, and of which all doe depend, of which Paul here speaketh, this comming I say, they could not see, in asmuch as they are ignorant, both what the Gospel is, and to what end it was given. They babble many things of the comming of Christ, and nevertheleffe they drive him further from themselves, then heaven is distant from the earth. For what can Christ profit any man which doth not possesse him by faith? or how can any man possesse him by faith, where the Gospel is not preached?

The night is passed and the day is at hand: His meaning in effect is, that salvation is at hand For by the day Paul understanded the Gospel, namely, that it is that day, whereby our hearts and minds are enlightned, therefore such a day being sprung, our salvation is certainly at hand, that is, Christ and his grace promised in time past to Abraham, hath shined forth by preaching in the whole world, giveth light unto all men, raileth all out of step, sheweth true and eternall good things, wherein we may be hereafter occupied, and may walke honestly in this day. Contrariwise, by the night all doctrine is to be understood, which

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is not the Gospell, beside which none can bring salvation. But if thou do 2 litle more exactly weigh the words, thou shalt feethat Paul describeth that part of the day, which is most dele able of al, & most full of al plea. fantneffe, namely the joyfull and amisble morning, and the rifing of the funne. For it is the morning when the night is gone and ended, and the day is now come, whereupon all things are marveloufly cheered, and recreated, the birds fing, other living creatures do firre up with ala-Crity and joyfullneffe: men being as it were made alive againe, do goe forth to their labours : all things, the day fpringing, and the morning thining, are so affected, as though the world were renewed, and all things restored to life again Wherefore in many places of the Scripture, the joyful, prosperous, & quickning preaching of the Gospel is likned to the morning and rifing of the funne, as it is here of Paul who calleth the Gospellday springing or arising. Also Pfal. 110 In the dayes of thy power shall the people offer thee free will offerings, of the wombe of the morning shall the dewe of thy children spring. Here also the Gospell is plainly called the womb of the morning, and the day of the power of Christ wherin we are conceived and born the Children of God as den. to wit, without the labour of men by the only grace of the holy Ghoff from heaven. The most pleasant comfortable funne Jesus Christ maketh this day, whom the Scripture hereupon calleth the funne of righteousnesse. God saith Mala. 4 To you that feare my name, shall that Sun ofrightcoufneffe arife, and bealt b fhall be under bis mings. For as many as believe in Christ, doe receive of him the beames of his grace and righte. ouinesse, and doe obtaine Salvation under his wings. Whereupon it is faid. Plal. 118. This is the day whish the Lord bath made, we will rejoyce and be gladinit. as though he faid : this emporall Sunne maketh the corporall day, but God himfelf maketh this day, even he is that Sun, from whence those beams and that day come, wher with the whol world is enlightned. Finally, hereupon he calleth himself the light of the world. John 9. And Pfal. 19 The beavens declare the glory of God, that is, even as these bodily heavens doe bring the Sun and the day, and the funne is carried in them, so the Apostles have in themselves, and bring by preaching, the true Sun, which is Christ, &c. Whereuponit followeth: In the beavens be batb fet a tabernacle for the funne, which commet b forth as a trid groom out of his chamber, and reloyceth as a giant to run his courfe. His fetting forth is from the ut most part of beaven, and bis circuit canto the utmost part thereof: and there is nothing bid from his heat. All this is faid of the exceeding pleasant beginning or riling of this day, that is of the Gospel, which the Scripture every where mervelously setteth forth. For it is a word which quickneth, maketh glad, willing, cheerfull, and ready to doe good works, and finally it bringeth with it all

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good things Wherefore it is called the Gospel or glad tydings, forthat it is a pleasant, and prosperous message of the grace of God, and of all good things. But who is able to rehearte all those things, which this day revealeth and maketh manifest unto us ? For it teacheth all things, what God is, what we are, whatloever is past, and to come, of heaven, hell, the earth, Angels, and Divels, By this lamp is thewed unto us, how we ought to behave our felves in all thefe things, and toward all, from whence we are, and whether we goe. Yet nevertheleffe Satan hath deceived us milerable creatures, that neglecting fuch a day, whereby all things might be cleare and manifest unto us, we seekthe truth of Philo-Sephers and heathen men, who have not so much as by a dreame known any whit of these things, and so we have suffered our selves to be blinded with menstraditions, and to be thrust back againe into the night. For it is not light, whatloever is not this day, otherwise Paul and the whole Scripture should in vaine extoll this day alone, and call all other befide it the night. Surely the burden of Gods displeasure must needs be most grievous, for that contrarie to fo plain and manifest places of Scripture, we have lought another light, although the Lord himfelf calleth himselfe the light and sunne of the world. And it other proof were wanting, this one is sufficient, that universities doe so impudently both fer up and glorie of Ariftotle as alight unto them, in whom they exercise themselves much more then in Christ, yea nothing in Christ, but altogether in Ariftotle.

Let us therefore caft away the works of darknes, and let us put on the armour of light. As Christ is the fun, & the Gospel the day, to faith is the light wherby to fee and watch in this day. For it would not profit, albrit the funne did shine, and make the day, it the eyes did not perceive the light. Wherefore although the Gospell be begun and preached in the whole world, yet none are lightened, but they that receive it, and by faith being made capeable of the light, doe a. rise out of sleepe. But to them as yet sleepe this sunne and day bring no profit, of which they receive no light, no more then if no funne or day had fhined. And this is that feafon and houre, whereof he fpeaketh: Welbeloved brethren, forasmuch as we know this, that it is now time that we should arise out of fleepe, &c. It is a spirituall time and leafon, although begun in this outward time, as it doth dayly also come, wherein we ought to arise out of sleepe, and lay aside the workes of darkneffe. Whereby Paul sheweth that he doth not speak to them which are yet void of faith : for as it is faid, he reacheth not faith here, but the workes and fruits of faith, when as he faith : We know that the time is come, and that the night being passed, the day is at hand : they which believe not cannot know thefethings, Now if thou object & fay, what reason or cause is there that he should write these things to the faithfull

aithfull, inasmuch as they know that it is time ? &c. Thou must call to minde that in the begining of the exposition of this text of the A. postle, we have faid that the office of preaching is of two forts, one of teaching, another of exhorting and moving. Now a man cannot atsain unto that knowledge, that it should not be needfull that he be alwaves moved, and kept in a continual and fresh meditation of these things which he hath learned, leaft the devill, the world, and the flesh [which are enemies that never grant truce, neither flack their al. fault I which doe make him weary and flouthfull, that he may at the laft frepe, and become altogether negligent in good things For the Divell, faith Peter is fuch an enemy, as goeth about continually like a roaring Lyon, seeking whom he may devoure: Wherefore he faith: Watch and befober. Paul alfo will have us doe the fame thing here. For freing that the Divell, the fleth, and the world keep no meane, nor make no end of fighting against us, neither must there be any meane kept or end made of exhorting, provoking, and moving us to watch and work, Hereupon the Holy Ghoft is called an exhorter, inafmuch as he inviterh and moveth us unto good. For the same cause Paul alsouseth here chosen words; the works of darkenesse he calleth not armour, but the works of light he calleth armour, not works: undoubtedly that he might fhew, that there is a fight, that labour and travell is required, and that it cannot be obtained without perill, to watch and live well, forasmuch as so mightic enemies, the Divell, the flesh, and the world doe without ceafing fight againft us, wherefore lob faith chap. 7. The life of man upon cartb is a fightand tentation. Now it is not a fmall matter to ftand all our life long in the battell, wherefore there is need of very shrill trumpets and warlike drummes, that is, of carnest admonitions and exhortations, whereby we may be stirred up and incouraged to perfevere valiantly in the fight. Hereupon now it appeareth, why he calleth good workes armour or weapon, and calleth not the works of darkneffe fo, which notwithstanding, if we confent unto them are also weapons, Rom. 6. Give not your members as meapons Fof unrighteoufneffe, Againe it is before laid, that by light is here fignified faith, which from the day of the Gospel by the sunne Christ, shineth into our hearts, and enlightneth them, therefore the armour or weapons of light are nothing elfe but the workes of this faith. Contrariwife darkeneffe is infidelitie or unbliefe, which is by reson of the ablence of the Gospel as of the day, and of Christ as of the sunne. This darknes the Divell deth rule, which commeth from the doctrine of men, and the judgement of mans own reason : wherefore the works of darkneffe, are the works of infidelitie, for as Christ is the Lord and governour of the light, which we said to be faith : so Paul Ephes. 6, calleth Satan the prince of darknesse, that is, of them which are without faith, and refuse

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cobe obedient to God, as the same Apostle wirnesseth, 2 Cor. 4. If our Gofoel be then bid, it is hid to them that are loft, in whom the God of this world (namely the Divell) hath blinded the minds, that is of the infidels, that the light of the glorious Gofpel of Chrift (hould not fhine unto them. But what both this armour or weapons of light, and workes of darkneffe are, it is now taught of the Apostle. Let us walk beneftly as in the day. No man worketh those things in the day, which he is wont to worke in darkni fle, every one feareth another, and endeavoureth himself to live honestly. It is commonly faid : the night is void of theme, which is true; and therefore men doe those things in the night, which they would be ashamed to doe in the day, but the day is not without thame, and requirethan honest conversation. After the fame fort ought a Christian life to be : a Christian ought to commit nothing, whereof he may be ash med, although the whole world should fee his works and doings. For he that liveth and worketh fo, that he is unwilling that all his works and doings should be seen and heard of all men, and his whole life be manifeltly known unto all, liveth a life unworthy of Christ, according to that which our Saviour himself saich Iohn 2. Every man that dotb evill, batetb the light, neither commeth to light, least bis deeds should be reproved. But be that doth truth, commeth to the light, that his areas might be made manifeft, that they are wrought according to God. Hereby it appeareth how necessarie it is, that we should be provoked and exhorted to watch and to put on the armour of light. For what one is there ar this day among Christians, which can abide, that all his worker should be published openly in the light. Now what a Christian life is this, how hypocritically doe we live, when as we cannor suffer our life so much as to be disclosed before men, which now is disclosed before God and all his Angels, and in the late day shall be disclosed before all creatures? Wherefore it behoveth a Ch istian to live fo, as he defireth to appeare in the last day, and before all. Hereupon Paul frich : Walk as the children of light : the fruit of the fpirit is goodneffe, and righteoufneffe and truth. And Rom. 12. Procure things bonest, not only in the fight of God, but also in the fight of all men. And 2 Cor. 1. Our reloyeing is this the testimony of our conscience, that in simplicitie and godly pureneffe, and not in fleshly wisedome, but by the grace of God we have bad our conversation in the World. Howbeit such a life shall nothing at all appeare, where faith is not, but where a lively, a cheerfull and a strong faith is, there such a life cannot be wanting, forasmuch as such a faith is not wearled with well doing, neither sleepeth. Wherefore it is no leffe neceffarie, to preach to them that havere . ceived the doctrine of faith, whereby they may be provoked and ftirred up to goe on in the good life which they have imbraced, and that they fuffer not themselves to be overcome by the affaults of the raging fleth,

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the craftie world, and most subtile Satan, then it is meet that the doct rine of taith be preached to them that be as yet ignorant of Christ.

Notingluttonie and drunkenneffe, neither in chambering and mantonneffe, nor in frife and envying. Here he rehearfeth the workes of darkeneffe by name, one of which he named also before, to wit, fleep, according to that faying a Thef. 5. Let us not fleep as doe other, but let us watch and be fober. Notthat he forbiddeth naturall fleep, but spirituall, which is infidelitie, whereof those works of the flesh proceed: how beit naturall fleep alfo is a worke of darkeneffe, if it be used for pleasure, and through immoderate filling of the belly, so that it is a hindrance to the light, that is, faith, and to the armour thereof. Moreover these fix workes of darknesse which he here rehearseth, doe comprehend all the reft, For Gal. 5, and Colof. 2. he reckneth up more of them, but we will devide those, which he here rehearseth, into two sides, the right and the left. On the right fide these toure fight with the spirit, gluttonie, drunkenefie, chambering and wantonnefie; on the left fide (toralmuch as the left fide in the Scripture fignifieth adverfitie) those things which proeced from thence doe fight, as are wrath, contention and fuch like:but the right fide figmfieth prosperity, and those things which ensue thereof as delights, gluttonie, drunkennesse, and overmuch sleep, &c. Now it is lufficiently manifest, that Paul under two workes of darknesse here rehearfed, namely, contention & envying, doth comprehend the rest also of that fore, among which are bitternesse, anger, wrath, crying, and evill speaking. Epbel 4. And those which he rehearseth in the Epistle to the Galathians: Hatred, debate, emulation, feditions, herefies, murthers, &c. In a summe, hereunto perraineth whatsoever come of evill anger, either in words or deeds, all which cannot be numbred. After the fame fort under those foure, glutronie, drunkennesse, chambering and wanconnesse, he comprehendeth the vices of lust, which are wont to be committed as well in words as workes, which also no man is able to number. And so the present words of the Apostle doe she w, neither ne edeth it any further declaration, that by thele fix workes all things are to be understood, whereby they that are void of faith, and are yet in darknesse, doe live unpurely as concerning themselves, and unjustly toward their neighbours, whose whole life is disordered and out of course both toward themselves and toward others. For there is no manthat knoweth not what it is to be gluttonous and druuken, that is, either to eate or drinke above a measure necessarie for the body, it is as well known what it is to fleep in chambers, and to be wanton, that is, to follow the pleasure of the bodie, both with sleeping above measure; and with other lewd and unchaft gestures and workes, which are wont to be committed in chambers of full fed, well tipled, idle and flot full bellies, as well in the day, as in the night, as well when they are alone, as in the refort and comd.

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company of others. All which things do require even naturall darknes, & fercret places, and are fignified of Paul by chambring and wantonnesse.

But put ye on the Lord Jesus Chrift. In these words as it were in a fumme, he sheweth all the Armour of light, when as he exhorteth us to put on Christ. Now Christ is put on of us after two fores : first when we are cloathed with his righteousnesse, which is done by faith. wherewith he that is endued, beleeveth that Christ for him died, and fulfilled all things. For not ours, but Christs righteousnesse hath reconciled us to the Father and delivered us from finnes. And fo to put on Christ pertainerh to the doctrine of faith, which teacheth that Christ wasgiven unto us, and is unto us instead of a pledge. Whereof Paul speaketh Gala. 3. All ye that are baptized into Chrift have put on Chrift. The other manner of puting on Christ is, when we weigh and confiden that he is given unto us, also instead of an example, that we should snew our selves serviceable, toward our neighbours, being endued with the same vertues, with which we by faith acknowledge that he being adorned, did ferve us, that fo we may refemble him in al points: and of this manner of puting on Christ Paul speaketh here. The same also he willeth us to do. 1. Cor. 15. when he faith, As we bave borne the image of the earthly, so let us now beare the image of the beavenly. And Ephel. 4. Caft ye of concerning the conversation in times paft , that old man, which is corrupt through the deceivable lufts, and be renewed in the spirit of your minde, and put on the new man, which after God is created unto right coufne fe and true boline fe. Now in Christ we fee nothing but the armour of light, no gluttony, no drunkennetic, butfalting, temperancie, keeping under of the flesh by divers labours, travelling preaching, praying, and doing well to all men, in him was no place for floathfullneffe or superfluous fleepe, much lette for wantoneffe, but a marvellous, chastity and puritie: he accustomed himself to watch, to arife early, to lye on the ground in the field, having neither house, heither chamber, nor bed': in him was no wrath, contention, or brawling, but altogether goodnesse, sweetnesse, meeknesse, charity, mercy, patience, &c. Wherefore as Paul faith here briefly, Put ye on the Lord Jefus Chrift, it is as much as that we should fer him before us as an example to follow. He teacheth the Colostians the same thing in lomewhat more words, after this fort : Now therfore as the elect of God boly and beloved put on the bowells of mercie, hindeneffe, bumbleneffe of minde, meckneffe, long suffering : forbearing one an other, and forgiveing one an other, if any man bave a quarrell to an other : even as Chrift forgave, even fo do ye. And above all thefe things put on love which is the bond of perfectnesse: and let the peace of God rulein your bearts, to which you are called in one body, and be ye thankfull. And Philip after that he had exhorted them to love one an other, and that every man should

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should esteeme other better then himselfe, and feck to pleasure, and doe for other, he alfo fetetth Chrift before them as an example who fhewed himfelfe to us our fervant, and faith : Let the fame minde be in your that was even in Chrift Fefus, who being in the forme of God, thought it no robbery to be equal with God. But be made himfelfe of no reputation, and took on bim the forme of a fervant, and was made like unto men, and was found in Shape as a man. The fum thereof is this : the armour or weapons of light are good workes, contrary to those workes of darkneffe, gluttony, drunkenneffe, chambering, wantonneffe, contention, and envying fuch workes are, to falt, to watch, to pray, to labour, to fuffer hunger, thirff, cold, heat, to be chaft, to use modeftie, temperancie, goodnes, and that I'do not thrust in too many of mine own words , let us heare Paul himselfe rehearling them in order Gal. s. The fruits of the Spirit is love, joy, peace, long suffering, gentleneffe, goodneffe, fath, mick effe, temperancie. But he rehea feth them farre more ar large. 2. Cor 6, faving : We bejeech you that you receive not the grace of vod in vaine; for be faith, I have beard thee is a time accepted, and in the day of falva. tion bave I fuccoured thee : behold now the accepted time, behold now the day of falvation, as if he faid: Our falvation is now neciet unto us then when we beleeved, to wit, than it would come to pade, that thefe dayes of salvation, in which the Gospell is preached abroad to the whole world, should appeare. It is time therefore to arise out or fleepe: Let us e've no occasion of offence in any thing, that our ministery be not rebrehended. But in all things, Let us approve our selves as the ministers of God, in much patience in affl. & cons, in necessities, in diftre fes, in fripes,in prisons, in tumul s, in labours, hy watchings, foftings, by purity, by knowledg, by long suffering, by kindnesse, by the boly Ghoft, by love unfeined: By the word of truth, by the power of God, by the Armour of right ough ffe on the right band of on the left, by bonour and different by evil repor & good report, as deceivers, and yet true: as unknown, & yet known: as dying, and behold me live : as chaftened, and yet not billed : as forrwing, and jet alway retoycing : as poore, and yet making many rich : as having not bing, & yet poffeffing al things See what a pleneiful & very golden ftream floweth out of the mouth of Paul, Hereof I think we mon plainly perceive, what is the armour of light, wherewith we must be fenced and fortified both on the right hand and on the left. Now this most fitly agreeth with the matter, whereas he feteth before us a most excellent and perfect example, namely the Lord himselfe, saying : Put ye on the Lord lefus Christ For he is a flugish beaft & not amen, who when he feeth his Lord faft, fuffer hunger, labour, warch and to be weary, yet giveth himselfe to gluttony, sleepe and pleasures, What Lord could take thele things at his fervants hand, nay what fervant durft prefume to doe thefe things? So it cannot be that a Christian man should not be ashamed,

when he beholdeth Chrift, and feeth himselfe so unlike unto him, yea occupied in quite contrary things. For whom the example of Christ himfelfe doth not firre him up, exhort, and move, who can bring or flire up him unto goodnesse? What would the leaves of words do with their small noise, if these thundrings of the example of Christ doe not move; And surely for this cause Paul of purpose adjoyned this word Lord, faying : Put ye on the Lord Jofus Chrift, as if he faid : count it no great nor burdenous thing, to stand and fight in this armour of light, ye that are servants, behold your Lord, who when he had no need, did notwithstanding, so well and valiantly use this armour, and soughe in it for you. And take no thought for the flesh to fulfill the lasts of it. The Apostle in these few words hath noted two cares of the flesh: One is namurall, whereby necessary food and apparell is provided for the body, that it may live, and be able to fustaine his labour, least that it be by overmuch abstinence weakened, and made unprofitable to worke. The other care is joyned with finne, when the bedy is provided for to fulfil the lufts therof, & that it may be delighted: this care the Apostle here forbideth, for it ingendereth the works of darkneffe, fo to pamper and make of the flefh, which is continually to be chaftifed, that it may be obedient to the Spirit, and may not shake of the fitter, like unto an untamed horse albeit that chastifing is to to be tempred, that the body notwithstanding may doe his duty, and beare the fitter. For as the fodder, the whip and the burden belongeth unto the affe : fo meate, correction, and worke unto the fervant. Ecclefiaftic. 33. he doth not fay that thou fhalt flea or flay the affe , neither that thou fhalt kill the fervant, or caft him into prison : so unso the body the chastifing and labour thereof is due. and necessary foode is not to be withheld from it, Paul himselfe saith I tame my body, and bring it into fubieffion. He faith not, I cantit into ficknesse, or I kill it, but I subdue it to the Spirit, that it may ferve, and be obedient thereunto. Moreover thele words, to fulfill the lufts thereof, Paul added because of two forts of men, whereof the first under a pretence of naturall necessitie, doe farisfie their pleasure, and cover that practice under this false pretence. We are so prone and ready unto this, that even many of the Saints have very much complained of this evill, and because of it, have often times above measure affliced their bedice : for the flesh is so crafty and mervelous suttle to prepare delights for it felfe, that no man can fufficiently take heede of it, yea it is needfull that a man here do never leave to care and feare. The other fore of men are those blinde holy ones, which think that the Kingdom of God and the righteousnesse thereof confisheth in meates and drink, and in chofen apparrell, and doe besides their owne workes regard nothing : when they have so fasted that they have made their head diseased, and their stomack distempered, and dee bring unto their body some great infirmity

infirmity, or ficknesse, they then think that they have been mervelone holy, and have wrought incomparable good workes. But Paul faith: Meate makerbus not acceptable to God, for neither if we cate have we the more: neither if we ease not have we the leffe. And Collof. 2. he writeth thus much in effect: Beware of worshipping of Angells, which bath a thew of wildome because of humblenesse and superstition, whereby they spare not the body, while they withdraw from it the measure of foode due unto it, bestowing nothing upon it whereby it may be fed. This prepofterous worshipping of Angells, yea inceed superfition, did so deceive Gerson, otherwise a notable man, that he praised the Charterhouse Monkes, for that they did fo constantly abstaine from flesh, that even when they were fick, they would eate none, although they might preferve themselves even from death thereby. But what if God hould judge them as killers of their owne body? For there can be none at all either ordinance or order, yea or yow contrary to the commandement of God. and if there be any such, surely it ought to be of no force, even as if thou hadest yowed adultery. Now God both here by Paul, and els. where hath commanded that necessary provision should be made for the body, and bath for bidden that we should procure the death of it : where. fore those things that are profitable to preserve it, whether they be flesh, or eggs, or any thing elfe, must be given into it, in what day or time foever, whether it be the fixt or first day of the wecke, whether it be in Lent or after Eafter, in the meane feafon whatfoever orders, laws, & yowes, yea even of the Pope being neglected. For it is not lawfull for any man, no not for the Angels to forbid any thing against the commandement of God. Howbeit this madnes proceedeth from that darkneffe and blindneffe, whereby miferable men doe regard the worke only, and think that they shall obtaine salvation through the greatnesse and multitude of workes. But Paul willeth that our fastings and other chastifings of the flesh be the weapons of light, whereby the workes of darknesse may be overcome, and not the body destroyed: wherefore there ought to be no other use among Christians of fastings, warchings and labours. As it is alone before God whether thou eat fish or flesh; whether thou drink wine or water: whether thou weare read or greene garments: all these are the good creatures of God, made unto this end, that we may use them : have regard only to this, that thou may ft use them with a meane and mayst abstaine thy selfe somuch from them, as shall suffice to overcome the workes of darknesse. Wherefore it is unpossible that a common manner of this a betinence should be appointed indifferently to all: for the constitution of all mens bodies is not alike, it is above measure to one, which to another is under measure: one bath neede of much, another of little, and therefore is it meet that every one have egard of himselfe, and governe his own body, according to the present doarin

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drine of Paul, whereas he faith: Take no thought for the flish, 10 furfil the lufts thereof, that is; obey the wildome thereof so far, that ye deny not the necessary things which it requireth, but grant it not those things, which it requireth to the sulfilling of the lusts thereof, more then necessity, to pleasure only. If a better rule of moderation could have bin given beside this, Paul would not have concealed it.

Hereby thou feeft, that the Popish ordinances, which forbid the eating of flesh and cerraine meaces, are quite contrary to the Gospel: Which Paul hath plainly foretold. I. Tim. 4. The spirit, faith he, beaketh evidently, that in the latter times some shall depart from the faith, and Shall give heede unto spirits of errour, and doffrines of Devills, which speake lyes through bypocrifie, forbiding to marry, and commanding to abstaine from meates, which God bath created to be received with giving than es. No man furely can deny that thefe wordes doe breifly reprove the orders of Monkes, and facrificing Priefts, so cleare and manifest are both these wordes, and also their prepofterous religion. Moreover thou feeft here alfo, godly Reader. that Paul doth not teach that dotage and womanly holineffe of certaine, which choose unto themselves certaine dayes, wherein to fast to certain Saints, one to this, another to that, all which are blind proceedings, and builded upon their owne worker. True religion is without choyle of meates and dayes, all the life long to use modesty. and lobriery. For feeing that these must be the armour of light, and that it is require that our life be undefiled and chaft , it behoveth us furely never to put of this armour, but we must be found alwayes fober, temperate, watching, labouring and praying. But these dotting holy ones one day eate nothing but bread and water, and afterward three whole moneths they daily be drunken and eate execessively, even untill they be not well in their wits. Others faft forthat at the evening they eate no meate, but in the meane feafon they make themselves drunke with drinking. Who is able to rehearse all their dotages and all their workes of darkneffe ? all which proceed from hence, for that foolish men consider and regard the worke, and not the use of the worke, they make of armour a glasse, they are altogether ignorant, whereunto it is profitable to fast and abstaine : they are like unto him which carried a sword to the end. that he might looke upon it, and knew not how to use it, when he was beaten. These things may suffice to have bin spoken for the expolition of this text. The 19. Dermon of Dr. Martin Luther, wherein is taught how the faithfull ought to retorce tit God, and let their patient minde be knowne unto men. [Phil. 4. verse 4. to the 7.] Rejoyce on the Lord alway, 1 fay &c. This text indeed is but hort, nevertheleffe it doth most plentifully

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abound with right Christian doctrine, instructing first how we ought to behave our felves toward God, fecondly how toward out neighbours, faying first, Reloyce in the Lord alway. This joy is a fruit of faith, most certainly following it, as Paul witneffeth Gal. s. where he faith: The fruit of the forit is love, ioy, peace, long fuffering. gentleneffe, goodne ffe, faith meeknes, temperance, erc. Neither can it be that that heart should rejoyce in the Lord, which hath not yet believed in him, Whereupon it commeth to paffe, that where no faith is, there can be nothing but feare, rrembling, horror, and fadnelle as ofren as fuch either remember God, or heare him named . yea hatred and enmitie of God remaineth in fueh hearts, the cause whereof is, for that the heart void of faith, findeth it felf defiled with finnes, whereby it doubteth not but that it hath deserved the vengeance of God, that finnes cannot be but hated of God. which is just, and so, when it dorn not believe that God will be mercifull and favourable unto it, how can it not but detest all memorie of him ? io farre is it of that it can reioyce in the Lord, the revenger of finnes. These two things, the knowledge of finne, and the vengeance of God prepared for finnes are in the heart of the unbeleever, which heart as it is unbeleeving, to hath it no hope of pardon. and therefore what other thing can the fe things work in it, but cause it to be troubled, cast down and alwaye sfearefull, and greatly tertified, and to think that the vengeance of God doth every moment hang over it, that to that may be verified which Salomon faith: The ungodly fleeth when no man pursueth bim. And that which is faid Deut. 18. The Lord fhall give thee a fearefull heart, and thy life fhall bang in doubt before thee. It a man will much perswade such a heart, to have joy in the Lord, he shall doe even as if he perswaded the water that it thould burne like unto the fire, for it can taft none of this joy, it alwayes feeleth in conscience, that the revenging hand of God, is heavie upon it. Whereupon the Prophet faith Plal, 22. Be glad O yeerighteous, and reioyce in the Lord : and be ioyfull all yee that are true of heart : for this joy in the Lord cannot be but in the righteous and them that are upright in heart. And therefore it is manifeft that this part of Scripture was written not for finners, but to the rightcous and Saints. Sinners must first be shewed, how they may be delivered from finnes, and may obtaine God to be favourable uniothem, which when they have learned and fo obtained, it fols loweth that they do of their own accord rejoyce in the Lord, being delivered from remorfe of conscience. But if any demand, how one may be delivered from remorfe of conscience, & have God mercifull unto him, that is declared before at large, & shal be hereafter copiously speken of. He which seeketh to have a free & glad conscience, and God

of iog in God, and a patient mind toward men. 195

God genrle and favourable, let him not begin at his own works, as the deceiffull Papifts teach, only tormenting consciences, and increating the wrath of God, but let him dispaire of himself and of all his own works, let him imbrace God in Christ, having a sure faith in the Gospel, that he shall receive what soever it promiseth. But the, Gospel promiseth that Christ is given to us, that he may take away our fins, and be our High Priest, Mediatour and Advocate before God, that so we may nothing doubt, but that our fins through Christ only and his workes are for given us, and that we are reconciled to God, and that by this meanes our conscience is delivered and comforted.

When fuch a faith poffesteth the heart, and the Gospel is fo rectived indeed, then God appeareth sweet and altogether loving, neither feeleth the heart any thing but the favour and grace of God, it standeth with a strong and bold confidence, it feareth noe least any evill come unto it, it being quiet from all feare of vengeance and displeasure, is merrie, and glad of so incomparable grace and good. neffe of God given unto it feely and most abandantly in Christ." Wherforethere must needes forthwith proceed from such a love, faith, joy, peace, gladnesse, giving of thankes, praise, and a certain merrelous delight in God, as in a moft deare and favourable father, which dealeth fo fatherly with us, and poureth forth his gifts fo plentifully and in fo great a measure, upon them that doe not deferve them. Behold of fuch ioy Paulipenketh here, which truly where it is, there can be no place for finne, or feare of death or hell, yes nothing is there but a joyful quiet & omnipotent truft in God and in his fayour. Wherefore it is called for in the Lord, not in gold or filver, gluctony or drunkennesse, in dilicates or finging, health, knowledge, wildome, power, glory, triendlhip, favour, no nor in good workes, holineffe, or whatfoever is without God. Of thefe thou hale take but a deceitfull and vain joy which cannot peatle the heart, or enter unto the bottome thereof, whereof thou mayft rightly day that which is wont to be spoken as a proverb among the Germains: This man rejoyceth, but he teeleth not any foy in his heare. There is one ful & perfect joy, which the believers take of & in the Lord which is nothing effe, then to commit themselves unto him, and of him alone to rejoyce trust an d prefume, as a most favourable and loving father. Whatfoever joy is not afree this fort, the Lord doth concerna and reject it, whereof Ieremie fpeaketh chap. 9. Let nor the wife man rejoyee in his wifdome, nor the frong man in his frength, weither the rich man in his riches but who fa well reloyce, let him reloyce in this, that be under ft anderbes knowerb me. And Paul & Cor. to laith Derbim that reisycet breisyce in Lord, Headdeth, that we must rejoyce alwayes, where he toucheth them, which only halfthe time do rejoyed

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in the Lord, and praise him that is, when all things fall out according to their defire but when advertitie cometh, they change joy with ladneffe and fortow, of whom the 48. Pfalme fpeaketh : So long as thou doft well anto bim be will fpeak good of ebce. But the Prophet himfelfe faith not fo: I will alway bleffe God bis praife Shall ever be in my mouth. Pfal 34 . And he harh juit cause so to do for who shall hure him, unto whom God is mercifull, furely finne shall not hurt him, neither death or hell, wherefore the Propher faith in an other place : Yeathough I maik through the valley of the Shadow of death, I will feare no evill, Piel 23. and Paul fath Rom. 8. Who fhall feparate us from the love of Christ? fall tribulation or anguifo, or perfecution, or famine, or nake ineffe, or perill, or fword ? I am per fraded that neither death nor life, nor Angells, nor principalities, nor powers, nor things prefent, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ lefus our Lord Againe I fay rejoyce. This repetition of the Apostle confirmeth his exhoreation, and truly not without a cause, forasmuch as we live in the mideft of sinnes, and therefore in the mideft of tribulations, both which doe move us unto fadneffe and heavineste. Wherefore the Apostle purposing to comfort us against thele, exhorteth us that we should alwayes rejoyce in the Lord, albeit we sometime fall into finnes. For it is meet, the more God with his goodneffe exceeds the evill of finne a fo much more alwayes to rejoycein him, when we are forrowfull because of our finnes, which albeit hy nature they bring fadnesse and forrow with them, yet foralmush as they cannot bring fo much burt, as Christ, if we believe in him bringeth profie and fafety, joy in the Lord ought alwayes to have the first place with us, and force to overcome the forrow and Sadneffdihar commeth by reason of our sinnes. For we muit alwayes whink on that which John writeth : If any man finne, we have an Adwocare with the Fatben lefus Chrift the righteous, and he is the resonsiliation far our finnes .. A John 2. Let your patient mind be known unto all men. He hath already taught, how men ought to behave zhemselves toward God, namely that they must ferve him with a cheerfull heart and continuall joy : now he declareth in few words, how the beleevers ought to behave themselves toward men, faying: Let your patient mind be known unto all men. Which words are thus much ineffect : Be joyfull toward God, alwayes rejoyeing in and of him, but toward men be of a patient mind, and plyant applying your felves to all, and fo behaving your felves, that ye be ready to doe and fuffer all things, and to yeeld in every thing, as much as may be by any meanes without transgressing the Commandement of God whereby yee may approve your felves to all men, and please

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all in that which is good : not only hurting none, but also taking in good worth all things of all men, interpreting aright the fayings of all men, and accepting them in the better part, that men may plainly see you to be them, unto whom all things are alike, which take in good part whatfoever beiideth you, which flick in nothings which would nordifagree with any man for any cause, which be rich with the rich, poore with the poore, rejoycing with them that rejoyce, weeping with them that weep, and to be briefe, which be made all things to all men, that all men must needs acknowledge that ye are grievous to none, but agreeable, of a patient mind, pliant, and obedient toward all in all things. The Greeke word epicies which the Apostle here useth, meaneth the same, which signifieth in our tongue apatient and pliant mind, whereby one doth fo apply and thew himfelf indifferent to others, that he is the same to one that he is to another, applying himself indifferently to the will of all, not requiring himself to be counted for a rule, whereunto the rest ought to apply and order themselves. An old interpreter translateth it modestie, which, if thou understand it aright, and not for the only moderation and temperancie of meat and apparell, as it is wont commonly to be taken, is not altogether unfitly translated, namely, if thou understand it to be a vertue, whereby one thinking modestly of himself, endeavoureth to order and apply himself unto al!, according to the capacitie and abilitie of every one, ready to permit, to take in good part, to obey, to give place, to doe, to omit, to fuffer all things, as he shall see it will profit his neighbour, albe it he must suffer hindrance and loffe of his fubRance, name, and body thereby. That thefe things I may be made more plain, it shall be good to declare them by examples, Paul. 1 Cor. 9. writeth thus of himfelf : Vnto the lewes I become as a lew, that I may winne the lewes : to them that are under the law, as though] were under the law; to them that are without law, as though I were without law, (when I am not without law as pertaining to God, but am in the law through (brift) I am made all things to all men, that I might by all meanes fave some. Behold, thou feest here the patient and pliant mind rightly observing those things which are here commanded. For those things that he writeth of himself have this meaning : Sometimes he did cate, drink, and doe all things as a lew, albeit it was not necessary that he should so doe: sometimes he did eate and drink with the Gentiles, and did all things as free from the law. For only faith in God, and love toward our neighbour, are necessarily required, all other things are free, so that we may freely observe them for one mans sake, and omit them for another mans fake, as we shall perceive it to be profitable to every one. Now it is contrary to this modeffic or meeknesse, if one having

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ving an impatient minde, trusteth to his owne wir, and contendeth that one thing among the rest is necessary, which thou must neither omit or observe, and so applying himself unto none, but contending to have all other to apply themlelves unto him, he neglecteth and perverteth the fortnes & meeknes which ishere taught, yea & the libertie of faith alfo : fuch some of the lewer were, unto whom we must give no place, even as Paul yeelded unto them. We fee the same example commonly in Christ, but specially Math. 12. and Mar.z. where we read that he suffered his Disciples to break the Sabboth, and he himfelfalfo, when the cafe fo required, did break it, when it was otherwise, he did keepe it, whereof he gave this reason: The Sonne of man is Lord even of the Sabboth. Which is as much to Lay as : the Sabboth is free, that thou mayeft break it for one mans fake and commodity, and for the fake and commodity of another thou mayeft keepe it, So Paul caused Timetby to be circumcifed because of the Jewes, for that they thought that it was of importance to their salvation, sgain he would not have Titus circumcifed, because certain lews did unjustly urge it, so that the circumcision of Titus would have been rather a confirmation of errour unto them, then have profited them any thing. Paul therefore would keepe circumcision free, that he might sometime ule it, and sometime not ule it, as he should perceive it to be commodious and profitable to every one.

So, to come to other matters, when the Pope commandeth to make confession, to fast, to abstain from, or use this or that kinde of mear & c, and exacteth thefe things as neceffary to falvation, they are utterly to be contemned, & those things that are contrary to these, are most freely to be done; but if he should not command them as necessar ry, if any man might be holpen or edified in any thing by the observation of them, furely they were to be observed, but freely, & of love only, as also they are to be omited, if the omiting of them may be profitable to any. The reason of this liberty ist hist the Sonne of man is Lord of the Sabboth : if of the Sabboth, how much more of the traditions of men? Whatfoever thou shalt observe upon this liberty, it cannot hurt any, but to observe them of necessity, it extinguisheth faith and the Gospell. Likewise, if one live, yet as in a Monaftery, if he observe the vowes and Ordinances of that life upon Christian liberty, and of love to his brethren that he may edifie them, and of no necessisty, neither with the hindrance of his owne or other mens falvation, he shall doe godly, for he is free : but if those things be ftraightly required as necessary to salvation, then before thou suffer thy selfe to be brought into this errour, Monasteries, shavings, hoods, vowes, rules, ordinances, and all such like must be left, and the contrary must be done sto witnesse, that only faith and love are neeffary for a Christian, of iogin God, and a patient mind toward men. 195

Chriffians & that al other things are free, fo that he may either omit or do them for the edetying and cause of them with whom he liveth. Whatfoever thou thalt observe upon liberty and of love, is godly : but it thou observe any thing of necessity, it is ungocly. The fame is to be faid of all other Ordinances and decrees of men, which are wone to be oblerved in Monasteries, that whatsoever doth not agree with the word of God, thou mayest being free either observe or omitit, according as thou shalt know it to be profitable & acceptable to them, wi h whom thou art conversant : but if they be required as necessary, teject them all utterly, and tread them under thy feet. Hereupon thou now feeft what a Devilish thing the Papacie and Monafferies be. For whatfoever things be free and to be permitted to free love only, they make them necessary, and say the keeping of them is of importance to falvation, wherby truly as much as is in them they together pervert and extinguish the Gospell and faith. I passe over with filence, that they hereupon fer and fell the care of the belly inflead of the service of God. For how many among them at this day dee for Gods cause, and not rather for their bellies fake, take upon them to be Monkes or Clerkes, doe frequent the Quier, fing pray for Maile, or doe any fuchthing, wherein they counterfeit and corrupt the true worship and service of God The common Subversion of all Monasteries were the best reformation of al these things, from which so much discommodity & no whit of profit may be looked for Before ont monaftery could be perswaded concerning t' ue Christian liberty, infinite thousands of soules in others should perish, wherefore for as much as they bring no commodity at all, neither is thereany need of them, and they are cause of greater hindrance to a Christian common wealth, then can be though, and cannot by any means be reformed, what can be more profitable, then thatthe, be utterly overthrown and abolished? Moreover that we may admonish here concerning the civil Magistrate, when he commandeth or requireth any thing, yeaithecompell thereunto we must obey, for there cometh no losse of Christian I berty or of faith hereby, forasmuch as they do not contend that those things are needfuy to salvation which they doe or daine or require, but only to maintain outward rule, publick tranquility and government, and so the conscience remaineth free. Wherfore, foralmuch as it doth nothing hinder fath to doe those things which the civill Magistrate commandeth, but doth also profit the common weale, it shall be without doubt a point of Christian obedience to endeayour to do them with a willing minde, that we may be such as are pliant and agreeable to all men, willing to doe all things, ready to deferve well of every one, and to gratifie all. Howbe it if any should contend that those commandements of the civil Ma-

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giftrate be necflary to falvation, then, as it is faid of the traditions of the Papilis he contrary rather were to be donsorat the left it were to be witneffed that thou doeft them only for the common weals fake. because it is profitable to others, and not that thou mayest obtain falvarion by them, which we have gotten by Christ Iefus alone, as many of us as believe in him. According to this doctrine and the exam. ples before mentioned every one ought to behave himfelf in every thing & roward al men, as Paul here teacheth, that he flick not to his own judgment or right, but that he flew himfelf pliant unto others. and have regard of those things, which he shall know will be accept. able and profitable to his neighbours. When therefore it doth nothing hinder thy faith, and profiteth thy neighbour to yeeld some, what of thine owne tight, if they doe it not, thou art without charity and negledeft that Chrittian foteneffe and patient minde that Paul here fpeakerh of : yes if thou haft regard hereof, as he that truly believeth in Christ ought to have, thou must take it patiently even when any man doth injury unto thee, or endamage thee, and fo interpret it in the better part, and alwayes think on that which that Martyr when all his substance was taken from him, sayd t but they Chall not take away Chrift from me. So what foeyer chanceth unto thee, fay thou : I have as yet suffered no losse of my faith, why should I not take it in good part, which my neighbour bath done? why should I not yeeld unto him, and apply my felfe to his will ? Thoucanst scarce finde a more manifest example hereof, then between two unfeined friends: for as they behave themselves one toward another, so ought a Christian to behave himselfe toward every one. Either of them endeavoureth to gratify other, either of them giveth place to other, suffereth, doth, and omiteth whatfoever he leeth to be for the prefit and commedity of the other, and that freely without all confirmint. Either of them doth dilligent. ly apply himself to the will of the other, neither of them compelleth other to follow his minde, and if one thould use the goods of another, the other would not be offended, but would take it good part, and would not grudge rather to give more, and that I may speak briefly , between fuch there is no exaction of Law, no grudging, no constraint, no necessiry, butliberty, favour, and Contrariwife, fuch as be impatient and obstinate, which take nothing in good pare of any man, but go about to make all things subject to their own will, and to order all things according to their owne judgement, fuch I say trouble the world, and are the cause of all discords, contentions, warres, and whatsoever discomreodity there is, they fay afterward, that they did those things for the love of inflice, and for that they endeavoured to defend that

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which is right. So that that Heathen man faid not amiffe: Extieme rigour is extreme injury. And Salomon alfo faith Ecclef. 7. Bethou neither too rightcous nor over wife. For as extreme rigour is extreme iniury, fo too great wisdome is extreme folly. Which allo is meant by this common faying: when wife men dote they dote beyond measure. Surely if God should deale with us according to right, we should perish in a moment, wherefore as Paul prayson in him this moderation of right, and incomparable patience and gette tlenefle faying, 2. Cor. to. I befeech you by the meekneffe and gentleneffe of (brift, so it is also meet that we do observe a measure of our judgement, right, wiscome, prudence, and in all things apply our selves to the profit and commodity of others. But let us weigh the words of the Apostle, for they are placed not without a spirituall skilfullnes he faith . Let your patient minde or fofineffe be knowne unto all men. Where thou must not thinke that he commanderh thee to be made known unto all men, or that thou cughtest to tell thy patient minde or softnesse before all men. For he faith not, tell it forth, but let it be knowne, that is, endeavour to practife it toward men, I doe not command that ye should think or speak of it, but that ye labour that it may be known indeed, while all men doe trie and feele it, that no man may lay any other thing of you, then that yee be of a parient minde, and pliant, and applying your felves to all men, being enforced to to fay even by manifest experience. So that if any man were never fo much bent to speak otherwise of vou, his meuth might be Roped by the testimony of al other, witnessing of your patient mind, & meekneffe. So faith Chrift. Mat. g. Let your light fo Shine before men, that they may Jee your good workes, and glorifie your Father which is in Heaven. And Peter faith, 1 Pet. 2. 12. Have your conversation boneft among the Gentiles, that they which freak evill of you as of evill doers may by your good workes, which they shall see glorifie God in the day of visitation. It is not surely in our power, that our parient minde should be knowne and acknowledged of all men, but it shall be sufficient for us, if wee endeavour that all men may have tryall thereof in us, and that no man may finde it wanting in our life. Moreover [all men] is not so to be taken, thou shouldest understand thereby all men which are in the world, but rather all forts of men, that we have regard to be of a patient minde as well toward enemies as friends, as well toward fervants as Masters, small as great, poore asrich, Arangers as themat home, toward them that we know not, as toward them with whom we are familiar. For there are fome, which behave themselves very gentlely and patiently toward ftranggers, but toward them that are in the house with them, or with whom they alwayes keepe company, there are more obstinate

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or froward then they. And how many are there, which at great and rich mens hands take all things in good part, interpreting every thing at the best, and mod gentlely beate, whatfoever they fay or doc. but toward the poore and abiects they thew no gentleneffe or meekes neffe, neither take any thing of them in good part. So we are all ready to doe for our children, patents, friends, and kinsmen, and moft favourably interpret and willingly beare what soeeer they have committed. How often doe we even praise the manifest vices of our friend. or at the least wink at them, and apply our felves moft fitly unto them? but to our enemies and adverfaries we impart mone of this favour, in them we can find nothing that is good, nothing that is to be borne, nothing that can be interpreted in the better pare, but we dispraise every thing and take it at the worft. Against such parced & unperfect patient minds Paul here Speaketh Saying: Let your patient mind be known unto all men: he will have our patient mind and right Chriftian meekenesse to beperfect and entire toward all, whether they be enemyes or friends, he will have us suffer and take in good part all things of all men, without all respects ether of persons or defarts. And such without doubt will our patient minde be, if it be true and not count riet : no otherwise then gold remaineth gold, whether a godly or ungodly man possesse it, and the filver, which Iuarlas, who berrayed the Lord, had, was not turned into afhes, but remained that which it was, as truly all the good creatures of God, whofoever have them, doe continue toward all things, that which they are: So a patient mind which is fincere, comming of the spirit, continueth like it felfe, whether it light upon enemies or friends, poore men or rich. But our nature which is full of deceit and plainly corrupt, doth so behave it selfe, as if that which is gold in the hand of Peter, were turned into a cole in the hand of Iudas, and it is wont to be patient and pliant toward rich men, great personages, strangers friends, and not toward every one, wherfore it is false, vain, vile, hypocriticall, and nothing but deceit and mockerie before God. Hereof now learne how unpossible found, and entire, that is, spirituall meekenesse and a patient minde is unto nature, and how few there be which marke this evill, by reason of that deceitfull meckenesse and patient minde, though in outward thew very Goodly, which they thew unto certaine, thinking that they doe well and juftly, in that they are more hard and impatient toward some. For so their defiled and filthy nature teacheth them, by her goodly reason, which alwayes indgeth, and doth against the spirit and those things that are of the Spirit, because as Paul faith : Rom. 8. they that are after the Reft, favour thethings of the flesh. But to conclud, it is manifest that the Apostle hath comprehended in these few words the whole

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life worthy of a Christian, which he ought to lead toward his neighbour. For he that is of a patient mind, pliant and meeke indeed, Qudieth to deferve well of all men, as well concerning the body as concerning the foule, as well indeed as in words, and doth also beare with a most patient mind, the offences and mallice of others. Where fuch a minde is, there is also love, toy, peace, long suffering, gentleneffe, goodneffe, and whatfoever is the fruite of the spirit. Gal . .. But here flesh murmureth : If we should endezvour to be someen & patient, faith the fleth, that we flould takeal things in good part of al men, it would come to paffe, that no man should be able to keepe a peece of bread fately and in peace, for the uniust which would abuse our meeknesse and patient mind, they would take away al things, yea they would not fuffer us to live. Mark how comfortably and abundantly the Apostle doth satisfie this distrusting & foolish cogitation. even from this place unto the end of this text. The Lord is at hand. As though he said: if there were no Lord or no God, one might feare. when by his meekenesseand patient minde he counterhall things alike, and taketh all things in good part, that that would be damage and hurt unto him, but now there not only is a Lord, which governeth all things most justly, but he is also at hand, he cannot forget or for fake thee, be thou only of a patient mind and gentle toward all. let him have thecare of thee, nourish, and preserve thee. He hath given Christ the eternall good, how should not he also give things necessaty for the belly? Hee hath fare more, then can be taken away from thee, and theuforasmuch as thou hast Christ, hast much more then the whole world. Hereunto pertaineth that which is faid Pfal. 5 c. Caft thy burthen upon the Lord, and be shall nourish thee. And 1 Per, 5. Caft all your care on him for be careth for you. And Christ faith Mar. 6. Behold the foules of the ayre, and lillies of the field, &c. all which agree with the present confolation of the Apostle, and have the same meaning which these words here have: The Lord is at band. Be not bine carefull. That is, take no care at all foryour felves, let God care for you, who knoweth and is able to doeit, whom ye have now knowne that he is good and gracious. The heathen have not without a cause care of this present life, in as much as they are ignorant and doe not beleeve that they have a God who hath care of al, as Christ Mat. 6. faid : Be not carefull of your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye fhall put on: for after all thefe things feeke the Centels, but your heavenly father, knoweth that yee bave usede of all thefe things. Wherefore let the whole world take from thee, and doe thee injurie, thou shalt alwayes have sufficient, and it can not be that thou shouldest perish with any adversitie, unles they have first taken from thee thy God, but who can take him from

from thee, if thou thy felfe doft not caft him of? There is no cause therefore that we should be carefull, seeing that he is our fatherand provideth for us, which hath all things in his own hand, even those which feeme to take away those things that be ours from us, and to endamage and hurt us wherein foever they are able. But we have exceeding great cause alwayes to reloyce in the Lord, when we are of a patient minde toward all men, for asmuch as wee are certaine, if to be that we believe, that it can by no meanes come to paffe, that good things should be wanting unto us, having Almighty Godour tavourable and earefull father: whom they that have not, let us fuffer them to be troubled with carke and care. It ought to be our only care, how we may be voyde of care, and be found alwayes ioyfull in God: and meeke and of a patient minde toward men. So without doubt we shall trie that which David tried Pfal. 37.25, faying: I bave beene young and now amuld, and yet fam Inever the righteous for faken, nor bis feede begging their bread. And that which he faith Plal. 40. The Lord careth for me. But in all things let your requeftes be shewed unto God in prayer and supplycation with giving of thanker. In these words the Apostle teacheth, how our care is to be cast upon God, and the meaning of that which he faith is this. Only be not carefull, but if anything chance, which may make you carefull (as indeed innumerable such are wont to come unto those that live in the world) fo behave your felves, that ye attempt nothing at all with your care, whatfoever that shall be which chanceth unto you, but casting of care, turne your selves with prayer and supplication unto Go!, and defire him that he will bring to peffe and finish that which Gyour felves otherwise should in vaine have attempted with your care to accomplish Howbert desire this with giving of thankes, for assuch as ye have such a God as harh care of you, and unto whom ye may lafely commit all carke and care for you. But he that will not so behave himfelf when any thing hapneth, but will first weigh all things by his own reason, and order them according to his own judgement, and so take to himself the care of his things, he shall wrap himself in innumerable discommodities, he shall loose all joy and quietnesse and yet thall prevaile nothing, but labour in vaine, and plunge himself so much more in troubles and miseries, that he shall not be able to escape out of them againe, which we learne daily both by our own and by other mens experience. Now that which Paul here admonisheth concerning prayer tendeth unto this end, lest that any man should neglect all things and commit them to God, and he himself fleep and do nothing at all, no not so much as once pray for them : for he that should use this slothfulnesse, albeit he were now quiet, shall easily be wrapped in cares, whereof he shall not be able to

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rid himfelf : we must doe our endeavour and not fleep, and therefore it is that many things be incident, which are wont to bring erefulnefie, whereby we might be as it were compelled to pray unto God. Wherefore Paul bath not in vaine joyned together those two Be nothing carefull . and : In all things let your requefts be fremedunto God in prayer and supplication with giving of thankes. Nothing and All doe indeed greatly differ, how beit the Apofile therefore pur them together, that he might fignifie that it cannot be, but that manyandinnumerable things be incident, which are wont to bring carke and care, but that in all them we ought to admit no carefulnes, but alwayes flie unto prayer, and commit them all unto God, and and defire of him those things wherof we have need. Now we must here fee how our prayer must be framed, and what is the true manner of praying. The Apostle seteth downe four things, prayer, supplication giving of thanks, and requests or petitions. Prayer is thole words or speech, wherein as sometimes something is defired, so also other things are declared, as is the Lords prayer and the Pfalmes, Supplication is, when the petition is urged or made more carnest by something, as when one prayeth for his father, or for some other thing which is deare and excellent unto him, as when we pray unto God by his mercy, by his sonne, by his promise, by his name, &c. As Salomon Pfal. 132. Lord remember David and albis troubles. And Paul Rom. 12. I befeech you by the mercies of God. And 2 Cor. 16. I hefeech you by the meekneffe and gentleneffe of Chrift, &c. A pethion or request is, when we name that which is defired, and for Which prayer and Supplication is made, as in the Lords Prayer, all that composition of words is called prayer, but those seaven things for which we pray, as hallowed be thy name, thy kingdome come, Ac. are petitions. According to that faying Matth. 7. Aske, and it Shall be given you : feeke, and ye Shall find : knock, and it Shall be open ed unto you. For who focuer asketh, receiveth: and he that fecheth findeth: and to him that knocketh, it shall be opened. Giving of thanks is when the benefits of God are rehearled, whereby faith in God is Arengthned, and frirred up to much more confidently to look for that which is defired, and for which we doe pray. Wherefore prayer urgeth or earneftly asketh by Supplication, but is Arengthned and made sweet and acceptable by giving of thanks, and so by this frength and sweetnesse it prevaileth, and obtaineth, whatsoever it asketh. This manner of prayer we read to have been used in the church, and among the holy fathers of the old Testament, which were wont alwayes in their prayers to aske with Supplication and giving of thanks. The same also we see in the Lords Prayer, which beginneth with giving of thankes and with praise, when as even in

the beginning thereof we confesse God a father, unto whomile godly mind hath accesse by his fatherly love, and by the love of his fon, unto which supplication nothing may be compared, wherfore it is both the best &most excellent prayer of all which may be had. More. over in these words Paul hath very wel expressed the mysterie of the golden censer in the old Testament, wherof we read many things in the books of Mofes. It was lawful for the Priests only to burn incense. now all we which believe in Chrift, are Priefts, wherfore it is lawful for all us, and for us only to burne the incense of prayers. The cenfer that golden veffell, is the words which we utter in prayer, furely golden and precious, as those are, whereof the Lords prayer confifleth, the Pialmes and other prayers of the Scripture. For commonly in the Scripture veffells fignific words, for that our meanings are contained in words as in of a vessell, and by words are uttered and received as out of a veffell, as wine, Water, burning coles, and fach like, are contained in vessells, and taken out of vestells. So by the cub of Babylon Apeci 17, the doctrine of men is understood, and by the cup wherein the blood of Christ is drunk the Gospel. Furthermore burning coles, whereupon the frankince nie was laid, fignifie giving of thanks, and rehearling of benefits in prayer, which we are wont to doe in making supplication. For, that by hery coles benefits are fignified it is manifest even out of the 12. to the Rom. where the Apostle reciteth the saying of Salomon Prov. 25,17 thine enemie bunger, feed him : if he thirft, give him drinke : for in fo doing, thou shalt beap coles of fire on his bead. And benefits may be rightly called coles of fire, foralmuch as they inflame the heart with love, although it be cold. In the law it was prohibited to lay the frankincense upon any other coles, but them that were of the altar of the Lord, which Renineth, that we must not rehearse our own good deeds in prayer, as that Pharifee did Luke 15. but only the benefits of God beftowed up. on us in Chrift. He is our altar, by him we must offer, for the benefits received by him we must give thanks, and make mention of them in prayer for the increasing of our faith. This Panel teacheth Colof. 3. where he laith : Doe all things in the name of the Bord lefus, giving thanks to God the Father by him . For God cannot luffer, that then shouldest glory in any thing elle in his fight, which he declared in a type or figure Levit. To. where we read that Nadaband Abibu the fonnes of Aaron were taken and confumed of the firme from the Alfar of God because they burned incense taking other fire then of the alrar of the Lord. The workes of Christ only are acceptable to God, wherfore for thefe only we must both give thanks & reioyee in prayor. The incente lignifierhehe Pericions made in peayer. For petitions re, whereof prayer confifteth, and which ascend unto God, accord-

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ing as Paul faith : Let your petitions be flewed unto God, wherein he feemeth to have confidered and interpreted them as a favour afcending from the cenfer, As though he had faid : when yee will burne incense sweet and acceptable unto the Lord, make, that your petitions be hewed unto God with Supplication and giving of thanks, this incenfe and this favour as it is most fweet unto God, so doth it afcend fraight unto heaven, like vapours of smoake, and entreth even unto the throne of God. And as burning coles doe give a frong favour and make it ascend upward: fo the memory of the benefits of God, which we rehearle by giving of thanks, and whereof we doe as it were advertise God and our selves both, make prayer ftedfatt and bold. which cheerfully and gladly afcendeth into heaven, without which truly prayer fainteth, is cold and of no force. Wherefore whofoever thou art, before thou pray with faith and effectually, thy heart muft be inflamed with the memory of the benefits, which God hath bestowed upon us in Christ. But perhaps some man will demand, how our petitions be shewed or become manifest unto Ged, seeing that they be not only known unto him before we pray, but he also doth fend us that, which we aske ? Whereunto] answer : the Apostle adioyned this, that he might teach, of what fore true prayer ought to be, to wir, affured and having confidence and trust in God, which paffeth not away into the wind, neither is made at adventure, as their prayer is, which pray, and have no regard whether God heare orner, yearather beleeve that he doth not heare, which undoubtedly is not to pray or to aske of God, but to tempt and mock God. For if any man did defire money of me, whom I certainly knew, not to perswade himself that he should receive it, I could not suffer such an asker, of whom I might affure my felf to be mocked: how much more is God offended at our much erying out & babling, when we do continually babble much & cry our and doe not think at all whether he heareth ur. Learne therefore here that thy petitions must be shewed unto God thatis, that thou must fo aske, that thou doubt not, that thy petitions be known and accepted of God, and beleeve certainly that thou halt obtaine whatfoever thou doeff aske, with which faith if thou be endued, it shall fo come unto thre indeed. For as we believe, fo it commeth unto us. Wherefore, as the smoak carrieth savour upward from the censer ! fo faith earieth the Petitions of the believers into the fight of God. wherby we affuredly believe that our petitions hall come unto God, and that we shall undoubtedly obtaine those things that wee asked Paul by these words [be shewed] did undoubtedly meane that. which is efcloones in the Plalmes : God bath bard my Petition, Gite eare Lord unto my prayer, and fuch like. Hereof Christ fpeaketh, Matth.

Math. 21. and Mar. 11. What foever ye Shall aske in prayer, if yee believe, je fhall receiveit. And fames faitb chap. I. Aske in faith and waver not, for be that wavereth shall receive nothing of the Lord. Who may not now hereof perceive, that that much babling, and crying out, which is made commonly through the world in monafteries, is a mocking and deluding of God? The prayers of these, it they may be called prayers, are abundantly shewed before men, for they cry out and bable too much, but there is no regard of them with God, they are not known of him, neither come they unto his eares, that is, he doth by no meanes heare them, for that they do Bot believe, or are affured, that their crying out or much babling is heard of God, wherfore as they beleeve, so do they receive. It was time therfore long fince, that those mockings & blasphemies of God should be abolished. But if we pray as we are here taught, there shall be nothing furely which we may not obtaine. Now we pray for many things continually, and receive nothing, neither is it any marvell. feeing we pray to, that our petitions be not shewed unto God, for that we doe not believe that they be manifest unto him. Woe to our Gdefidence and incredulitie. And the peace of God whichpaffetball un. derstanding, shall preserve your hearts and minds in Christ lesus. In how goodly an order doth Paul here inftruct a Christian man? Firft he teacheth him to be glad and joyfull in the Lord by faith: secondly to shew himself meek and gentle to all his neighbours. And if thou fay, how can I do that without lotte or hindrance? he answereth the Lord is at hand. If thou againe object : But what if men perfecute me, and even bereeve of that I have ? He addeth : be nothing carefull, but let thy petitions be shewed unto God. Where it the flesh againe murmur, what if in the meane season I be oppressed and spoiled? he conclude that there shall be nothing lesse, the peace of God thall preferve and keep thee, whereof I must now intreat somewhat. By the peace of God is not meant here that peace, whereby God is peaceable and quiet in himself, but that which he giveth unto us, and poureth into our hearts, even as alfo it is called the word of God which he giveth us, that we may preach it and beleeve it. So when he giveth this peace unto us, it is called the peace of God, even because we have the same with him, when in the world not withstanding we suffix affliction, Now this peace passeth all understanding, reason, and knowledge of man: which is not so to be understood, as though man cannot at all perceive or know it, for if we have peace with God, truly it must be felt in our heart and conscience, otherwise our hearts and minds could not be preserved by a, but it is thus to be under food; When tribulation commeth upon them, which know not to flie unto God with prayer and supplica-

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supplication, but trust to their own wisedom and care, whereby they feeke peace, but that which is reason is able to know, which is that, whereby tribulation taketh an end, and is changed with outward tranquillicie : this peace doth not paffe reason, but is agreeable unto it, in asmuch as it is sought and found out of it. Wherefore they that are void of faith are exceedingly disquieted, and troubled untill according to the reason of the flesh they obtain this peace by hardly delivering or ridding themselves of advertity, not regarding whether they bring that to passe by force or by craft, as he that hath received a wound feeketh to have it healed, &c. But they that rejoyce fincerely in the Lord, it is sufficient for them, that they know that they have God favourable unto them, and have affured peace with him, they abide willingly in tribulation, being nothing carefull for that peace of reason by the removing of outward troubles, but they endure them valiantly, looking to be frengthned inwardly by faith, taking no care whether the adverfities which they fuffer, shall remaine a short or a long time, whether they shall be temporall or continuing, neither are disquieted with caring what end they shall have. They commit all things to God, feeking not to know, when, how, where, or by whom he will give them quiernesse. Wherefore God againe thework them this favour, that he maketh the end of their triall to be fuch, and with fo great commoditie, as no man could either suspect or with for. Loe, this is that peace of the croffe, the peace of God, the peace of conscience, true Christian peace, which maketh that a man outwardly alfo, as much as is in him, liveth quietly and peaceably with all men, and troubleth no man. This peace, reason is not able by any meanes to know or comprebend, that a man under the croffe may have quierneffe of mind and joy of heart, and peace even in the very invation of his enemies: this is the gift and worke of God known to none, but to him that bath in and harle tried it. Whereas Paul faid : Now the Godof hope fill you with all top and peace in beleeving, Rom, 15.13. That which he calleth in these words peace in beleeving, hecalleth in our present text the peace of God; Moreover Paul fignifieth in these words, that wholoever will rejoyce in the Lord by faith, and be meek and of a Patient mind toward all by love, the Divell undoubtedly is against him, and will raise up some crosse, that he may drive him from fo Christian a purpose, wherefore the Apostle will have every one to be prepared against this affault of Satan, and to place his peace there where Satan cannot trouble it, namely in God, and nor thinke how he may cast of the crosse, but suffer the adversarie to take on, and tage as helift, he in the meane season patiently looking for the Lord, that he comming may make an end of advertitie and trouble,

tor by this meanes his mind, heart, and conscience are preserved and kept in peace. Neither can patience endure, where the heart is not confirmed with this peace, for that he only which hath this peace doth throughly periwade himself that God is favourable unto him, and carefull for him, and makerh no accompt what chanceth unto him from creatures. Moreover let no man understand here the thearts and minds to be the will and knowledge of nature, but as Paul himlelf interpreteth, the hearts and minds in Christ Iefus, that is, such as we have in Christ, of Christ, and under Christ. These are the hearts and minds which faith and love caule, with which they that be endued, doe behave themselves most godly towards God. and moll-lovingly and gently toward their neighbour. Toward God they so behave themselves, that they beleeve in him, and love him with their whole heart; and are also most ready, with their whole heart and with all their cogitations to doe those things which shall be acceptable to God and their neighbours, as much as, yea more then they are able. Such hearts and minds the Divell goeth about with the feare of death and other troubles to terrific and drive from this godlinesse, erecting a false hope, there against by the devises and imaginations of men, wherewith the mind is seduced, that it may feek to be comforted and holpen of it felf or other creatures, which if it doe, furely he hath drawn such a man from the care of God, and wrapped him in his own vaine care. Thus hast thou godly Reader. cur of this short text a most plentifull instruction of Christian life, how theu must live toward God and thy neighbour, namely that thou must beleeve that God is all things unto thee; and thou againe must be all things unto thy neighbours, that thou must shew thy felf fuch a one to thy neighbour as God harh shewed himselfe unto thee that thou must receive of God and give to thy neighbour : All which are concained in faith and love, the whole sum of all Christianity. The 20. Dermon of Dr. Martin Lucher, concerning them that be under the Law, and them that be under Grace, [Gal. 4. Verse 1. to the 7.] Then I say, that the beire as long ere. His text toucheth the very pith of Pauls chiefe doctrine, the cause why it is well understood of to few, is not, for that it is so obscure and hard, but because there is almost no knowledge offaith left in the world, without which it cannot be that one should rightly understand Paul, who every where intreareth of faith with fuch force of the spirit as he is able. I must therefore speak somewhat, that this text may be made plain, and that I may more conveniently bring light unto it in expounding st, I will speak a few words in

manner of a preface. First therefore we must understand that that

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hat wherein is intreated of juftification, as there is very great difference between the fubftance and the working, between a man and his worke. Now justification is of man, and not of workes : for man is either justified and faved, or judged and condemned, and not worker. Neither is it in controver fie among the godly, that man is justified by no worke, but righteou freste must come unto him from some otherwhere, then from his own workes. For Mofes writech of Abell after this fort: The Lord had respect unto Abell, and to his eblation. First he hadrespe & to Abel himself, then to his oblation, because that Abell was first counted righteous, entire, and acceptable unto God, and then for his fake his ob! atton also was allowed, and not he because of his oblation. Againe, Gud had no respect to Cain, andtherefore neither to his oblation: where again thou leeft, that regard is had first of the worker then of the worke. Of this place ie itvery plainly gathered, that no worke can be allowed of God, whereas he which worketh that worke, was not first acceptable to hlm : and againe, that no worke is disallowed of him, unleffe the author thereof be disallowed before. I thinke that these things will be sufficient concerning this matter in this place, of which it is essie to understand, that there are two forts of workes : fome going before justification, and fome following it, and that thefe last are good workes indeed, but that these other doe only appeare to be good, Hereof commeth such disagreement between God, and those counterfeit holy ones, for this cause Nature and Reason rife and rage against the holy Ghost: this is that, wherof almost al the whole Seripture intreateth. The Lord in his word defineth, that all works that go before justification, are evill, and of no importance, and requireth that man himself before all things be instified. Again, he pronounceth al men, which are yet regenerate, and have not changed that nature, which they received of their parints, with the new creature of Christ, to be unrighteous and wicked, according to that faying Plal, 116. All men are lars, that is, unable to performe their duty, and to doe those things, which by right they ought. And Gen, 6. The beart of man is alwayes ready lanto cvill, whereby undoubtedly it commeth to palle, that he is able to doe nothing that is good, which hath the fountaine of actions, that is his heart, corrupted. And if he doe many workes which in outward thew feem good, they are nobetter then the oblation of Cain. Here against commeth forth Reason, our reverend mistres, seeming to her self marvelous wife, yet indeed is unwife and blind, & is not ashamed to gainsay her God. and to reprove him of lying, the being furnished with her follies and very strawie armour, to wir, the light of nature, free will, the strength of nature, also with the booker of the heathen, and with the doctrines.

ofmen. She dareth with her evill tounding frings make a miles gainft God, that the workes of a man even not yet juft fied, are good workes, and not workes like unto cains, (which God pronounceth) yea, and fo good, that he that worketh them is justified by them. For To Ariftotle hath taught, that he that wo keth well is made good, Vnto this faying the leaneth and flicketh numoveably, and wrefleth the Scripture cleane contrary, contending that God will have respeck first to the worker, then to the worker. Such very divellish do-Arine beareth the fway now every where in schooles, colledges and monasteries, wherein no other Saines, then Cain was, have rule and authoritie. Now of this error another immediately (pringeth. They which attribute fo much to workes, and doe not accordingly effects the worker and found suffification, goe fo farre, that they afcribeall merrit and loveraign righteoufactie to workes done before infliffea. tion, making almost no account of faith, alleadging that which James faith, that without workes it is dead. Which fentence of the Apostle when they little under stand, they attribute almost nothing to faith, they alwayes flick to workes, whereby they thinke they doe merrit exceedingly of God, and are perswaded that for their workes fake they shall obtaine the favour of God, and by this means doe they continually difagree with God, thewing themselves to be the right posterity of Cain. God hath respect unto man, these to the workes of man : God alloweth the works for his fake that worketh, thefe require that for the worker fake the worker may be crowned, Now God goeth not from his fentence, as it is meet and just, and these will seeme nothing leffe then to erre in any respect. They will not have their good worker contemned, reason to be nothing esteemed, free will to be counted uneffectuall, er furely, if thou doet here strive against them, they begin to be angry with God and count it a small matter to kill their brother Abel But here perhaps thou wile fay: what is needfull to be done? by what meanes shall I first of all become righteous, and acceptable to God? How shall I attain to this perfect inftification? The Gospellanswereth, preaching that it is necessary that thou heare Christ, and repose thy felfe wholly in him, denying thy felfe, and diftrusting all thine owne ftrength, By this meanes thou shale be changed from Cain to Abel, and being thy felf acceptable, shalt offer acceptable gifts to the Lord. This faith, as it is preached unto thee for no merit of thine owne, fo is is given unto thee for no deferving of thine, but of meere grace. And this faith instificth thee, thou being endued herewith the Lord remiteth all thy finnes, and that by the contemplation of Christ his Son, in whom this faith believeth and trufteth. Morcover he giveth unto fuch a faith hisspirit, which doth throughly change a man and make

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make him new, to that now he hath other reason, and another will, then before, namely that which is ready unto good. Such a one workerh nothing but good workes, neither can it be but good, which he being good bet re, shall doe, whereof I have spoken somewhat before. Wherefore nothing else is required unto inftifeation then to heare lefus Christ our Saviour and to believe in him, howbeir neither of thefe is the worke of nature, but only of grace. He therefore that goeth about to attaine hereunto by works, fluteth the way to the Gospell, to faith, grace, Christ, God, and all things that helpe untofalvation. Againe, unto good workes there is need only of inflification, which herhathath attained, doth worke only good worker, and befide fuch a one, none. Hereof it fufficiently appeareth, that the begining, the things following, and the order of mans salvation are after this fort. First of all is required, that thou heare the word of God, next that thou believe, then that thou doe worke; and fo at the last become faved and happy. He which changeth thisorder, without doubt is not of God Paulalfo discribeth this order faying, Rom 10 Whofeever shall call upon the name of the Lord, ball be faves. But how shall they call on him, in whom they have not believed? and bow shall they believe in bim: of wbom; bey have not beard? and how hall they beare without a Preacher ? and how shall they preach except they be fent? Therefore Chrift teacheth us to pray the Loid of the Hirvest, that he would send forth labourers into his Harveft, that is, fincere Preachers. When we heare thefe preach of the true word of God, we may believe, which faith iuftifieth a man, and maker him Godly indeed, that he now calleth upon God in the spirit of the sonnes, and workerh nothing but that which is good, and thus becometh a man faved. Which is no other thing, then if I fav: He that believeth shall be faved. Againe, he that worketh without faith is condemned as Chrift faith : He that dorh not believe shall be condemned, from which no workes shall deliver him.

Confer now herewith those things which are wont commonly to be spoken of honesty and righteous nesses. Are they not wont thus to say? I will endeavour, that I may yet become honest. It is meet surely that we study to lead an honest life and to doe good workes. Well, admit this to be so. But if one then aske them how we may apply our selves unto honesty, and by what meanes we may attaine unto it they answer, that we must sast, pray, frequent temples, avoyde sins &c. Hereupon one becommeth a Charterhouse Monke, another choseth same other order of monkes: another is consecrated a Priest some torment their stells by wearing of hayre cloath; others scurge their bodies with whipps, others afflict themselves after other sorts. But these are even of cains broode, and their workes are no whit better then the workes of Caine. For the man himselfe continueth

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the same that he was before, ungodly, and without all justification, there is a certaine change made only of outward workes, of apparrell, of places &c. Neither are theleany other then very apes of Saints, for they doe prepofter oully imitate the manner and workes of Saints, when as they themselves are nothing leffe then Saints. They scarce think of faith, they presume only of such workes as feeme good unto themselves, thinking by them to come unto Heaven. Of whom Chrift laid, enter in at the ftraight gate : for I fay unto you, many feeke to enter in atit, and connot. Why is this ? because they know not what this narrow gate is. For it is faith, which doth altogether anihillate or make a man nothing in his owne eyes. and requireth that he put no tinft in any of his owne workes. but that heleane only to the grace of God, and be prepared for it to Pleave and fuffer all things. But those holy ones of Cames broode think their good workes to be the narrow gate, and are not therefore extenuated, or made leffe whereby they might enter: they doe not leave confidence in their workes, but gather them together in great coules, they hang them about them, and fo goe about to enter in being burdened, and as it were swollen bigge, which is as postible for them, as for a Cammell with his bounched back to go through the eye of a needle. When thou thalt begin to preach unto thefe of faith, they laugh and hille at thee : Doft thou count us, fay they, for Turkes and Heathen, whom it behoveth now firft to learne faith? Is there fuch a company of Priefts, Munkes and Nunnes, and is not faith known? Who knoweth not what he ought to beleeve? even manifest sinners know that. And being after this fort animated and firred up, they think that they be abundantly endued with faith, and that the rest is now to be finnished and made perfect by workes. Whereupon they make to f nall & flender account of faith, as I have faid, because they beignorant both what faith is and that it alone doth justifie. They call it taith, when they believe those things which they have heard of Christ, which kinde of faith the Devills also have, and yet are nothing therefore justified ; but this diserveth to be called rather an opinion of men then faith For as we doe often times admonifh, it is not sufficient, that thou mayest worthily be called a Christian, to beleeve those things to be true, which are preached of christ, Which kind of faith they of Caines broode also have : but thou must also nothing doubt, that thou art of the nums ber of them, unto whom all those benefits of Christ are given and exhibited. Which hethat beleeveth, must plainly confesse, that he is holy, godly, righteous, the sonne of God, and certaine of salvation, and that by no merrit of his own, but by the only mercy of God poured forth upon him for christes fake. Which he beleeveth to be fo

rich&plentiful, as it is indeed, thatalthough he be as it were drowned in fins, he is not with flanding therby made holy, and the fon of God. Wherefore if he should any thing doubt, he should procure exceeding ignomie and reproach to baptisme which he hath received, and to the Lords supper, and also reprove the word and grace of God of falthood. Wherefore take heed that thou nothing doubt, that thou are the sonne of God, and therefore righteous by his grace, let all feare and care be here away. Howbeit thou must feare and tremble that thou mayeft persevere such a one unto the end : Thou must not being in this case, be carefull that thou mayest become righteous and laved, but that thou mayest persevere and continue. Neither must thou doe this, as though it confisteth in thine owne fireagth, for all thy righteousnesse and salvation is of only grace, whereunto only thou must trust : But when thou knowest that it is ofgrace alone, and that thy faith is also the gift of God, thou shale for good cause live in feare and care, least that any tentation doe violently move thee from this faith. Hereupon pertaineth that which is written in the 9. chap. of Ecclefiaftes : The righteous and wife. yea and their fervants also are in the band of God, and there is no man that knoweth either love or hate, but all thing s are before them. It hapnetb unto one as unto another, &c. For the present time every one by fath is certain of our falvacion, but constantly to stand and persevere as it is the gift of the Lord, and notin our owne ftrength, so ought we alwayes to have care and feare thereof. When they of Cains brood here faith to be entreated of after this fort, they cannot sufficiently marvell at our madnesse, as it seemes unto them. God turne this way from me fay they, that I should affirme my felfe holy and godly, farre be this arrogancie and rashnesse from me. I am mamy wayes a miserable suner, I thould be mad, if I should arrogate holineffe unto my felfe. And thus they mock at true faith, and count such doctrine as this for execrable errour, and goe about with might and maine to extinguish the Gospell. These are they that deny the faith of Chrift, and persecute it in the whole world, of whom Paul speaketh. I. Tim, 4, Inthe latter times many shall depart from the faith, dec. For we fee it brought to paffe by the meanes of thefe, that true faith lyeth every where oppressed, is not only not preached, but also commonly disallowed and condemned, with all them that either teach or profeste it. The Pope, Bishops, Colledges, Monasteries, and Univerfities have now above five hundred yeares perfecuted it with one minde and consent, yea and that marvelous stiffy and obstinately, and have done no other thing unto the world, bue everywhere as much as they were able driven many unto Hell. Which truly both hath bin and is at that last and most hurtfull persecution of Antich rift: bolini.

tichrift : The Lord at the last bring it to an end. If any object ad gainst the admiration or rather mad senslesnesse of these men, that we doe nothing but that that is meet, if we count our felves even holy. trufting to the goodnesse of Gods iuftifying us, feeing that David prayed thus: Preserve thou me O Lord, for I am boly. P.sa., 86. 2. And for that Paul faith : The Spirit of Godbeareth witneffe with our Spirie that me are the Children of God. They answer that the Prophet and A postle would not reach us in these words, or give us an example. which we should follow, but that they being particularly and speciall enlightened, received fuch revelation of themselves, that they were holy. And after this for: they misinterpret and wrest whatsoever place of Scriptures affirmeth that we are holy, faying that fuch Doct. rines are not written for us, but that they are rather peculiar miracles and perogatives arthey call them, which do not belong to all. Which forged imagination we account of, as having come from their fick braine, who when as they themselves void of faith, and savour no. thing of the spirit, think and contend, that there be none which have found faith and the spirit, whereby surely they believe themselves to be thorns and thiftles, not Christians but rather enemies and deftroyers of Christians, and Persecutors of the Christian faith. Againe, they are of this beliefe, that they shall be righteous and holy by their own workes, and that because of them God will give unto them falvation and eternall bleff dneffe. But here fee the madnelle of men; in their opinion and judgement it is a Christian thing to thinke that we that be righteous and faved because of our workes, and to beleeve that thefe things are given by the grace of God, they condemn as here . rical. They attribute that to their own works which they attribute not to the grace of God: they affirme that they doe fave us and nor thise they trust to worker, they cannot trust to Godr grace: which blindnes Worthvly cometh unto them, in almuch as they will not build upon the rock, let them build upon the fand, and fo to be drowned by their own meanes, that by their own workes & faiisfactions they may torment themselves even unto death, gratifying Saran herein, for that they will not rest upon the grace of God, and serve the Lord with a gentle and sweet service. For they that are endued with true faith and do rest upon the grace of the Lord, it is marvelous, how they are in God, by his goodnesse, of most quier mindes, and greatly rejoyceing with holy ioy: whereupon they doe also with pleasure apply themselves to good workes, mor to fuch as these of Caines broode doe, as to fained prayers, fasting, bale and filthy apparrell, and fuch like trifles, but to true and right good workes, whereby their neighbour is profited, and from whence no small commodetie redouneth unto men. Moreover, they are of most ready mindes to suffer whatfocuer things, in

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asmuch as they are certaine that God doth favour them, and hath a care of them. These are right honest and profitable men, of whom both God is glorified, and men much profited. When as those of Caines broode ferve to no ule, either before God or before men, no they doe not so much as profit themselves, but are only an unprofitable lump of earth, yea noe only unprofitable, but exceeding permitious and hurtful also both to themselves, and to others. For in asmuch as they are destitute of true faith, they cannot give unto God his due glory, nor doe those good workes which may truly profit their neighbour. For those workes that they apply themselves unto, are their owne inventions, confiding in gestures, apparrell, places, times, meaces and fuch like trifles, whereby their neighbour can be holpen neither in body, nor minde, nor in any thing effe. For what can it profit me that thy crowne is shaven very broad : that thou wearest a gray coule : what profit bringeth it, that thou fafteft to day, and keepest holy day to merrow : that thou abstainest from this mears and eateft that : that thou remaineft in this place : that thou readeft and mumbleft up daily fo many words? Surely theu doft nothing elfe by thefe, but torment thy felfe to pleafe Satan, and to be a pernicious and hurtfull example to thy neighbour : for there is no Christianity in thy life being such thou beleevest not as it behoveth a Christian to beleeve, and therefore neither dost thou pray Chriflianly: Thy fasting also is not true chastifing of the body, but rashly taken upon thee instead of a good worke : In a summe, this thy fervice and study of religion is no other thing, then in time past among the Iews was the religion of Moloch and Baal, in the honour of whom they did kil & burn even their own children. So pernicious & peffelent an example is this thy holyneste, which seemeth so godly unto thee, which when it mirvelously counterfaiteth a shew of goodlinesse, it draweth miserable men to the following thereof, and utterly extinguithetherue religion. Here parhaps some godly man will think : If the matter be fo, and our workes doe not fave us, but only to heare Christ and beleeve in him, who is given unto us of the Father to be our righteousnesse and salvation, to what end then are so many precepts given unto us, and why doth God feverely require that they be obeyed? The present text of the Apostle shall give unto us the folution of this question, and upon this fit occasion we will now enter into the exposition thereof. The Galatians being taught of Paul the faith of Chrift, but afterwards seduced by falle Apostles, thought that the matter of our salvation must be finished and made perfect by the workes of the law, and that only faith doth nor fuffice. These Paul calleth back againe from workes unto faith with great diligence, and words mervelous effectuall, plainly proving

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that the workes of the law which goe before faith, doe make us only fervants, &be of no importance to godlines & falvation but that faith doth make us the fons of God, & that from thence true good works doe without conftraint forthwith most plentifully flow. But here we mut accustome our selves to the words of the Apostle:he calleth him a fervant that is occupied in workes without faith, whereof we have already intreated at large: he calleth him a fonne, which is righteous and lively by faith alone, without workes. The reason hereof is this : this servant, although he apply himselfe to good workes. yet he doth it not with that mind, with which a fon doth, that is with a mind that is tree, willing, and certaine that the inheritance and Call the good things of the Father are his: but doth it as he that is hired with a Ripend in an other mans house, who hopeth not that the inheritance shall come unto him. The workes indeed of the fonne, and the fervant are alike, and almost all one according to the outward appearance, but their mindes doe differ exceeding much, and their hope is nothing like, even as Christ himselfe faith : The fervant abidet b not in the boufe for ever: but the sonne abidet b for ever. 30h. 8. These of Caines broode want the faith of sonnes, which they themselves confesse, for they think it a most absurd thing, and wicked arrogancy, to affirme themselves to be the sonns of God and holy, therefore as they believe, even fo are they counzed before God, they never become the sonnes of God, or holy, neverthelesse they are exercised with the workes of the law, and are well wearied, wherfore they are and remaine fervants for ever. And they receive no other reward, but these temporall things namely, quietnesse of life, abundance of goods, dignitie and honours, &c. Which we see to be usuall among the followers of Popish religion, then whom there is none at this day that liveth more pleasantly, more wealthily, more gloriously and honourably. But this is their reward, they are servants and not sonnes, wherefore in death they shall be thrust from all good things, neither shall any portion of the eternall inheritance come unto them, who in this present life would believe nothing thereof. So therefore it is that fervants and fonnes are not much unlike in works, but in mind and faith they are most unlike. Now the Apostle endeavoureth here to prove, (which indeed is the very matter) that the law with all the worker thereof doth make us no other then fervants, if this faith in Christ, whereof we have spoken, be away: For that alone doth make us the sonnes of God. Neither the law nor nature can give it, only the Gospell bringeth it, when it is heard with an holy filence of minde. It is the word of grace, which the holy Ghoft doth forthwith follow, as it is shewed in very many places, and specially Ads to. where we read, that the holy Ghost did by and by

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fall on Cornelius and his familie hearing the preaching of Peter. Moreover the law was given for this, that we might learn by it, bow void we are of grace, and how farre from being of the mind of funs, yea that we are plainly of a servile mind. For we being left to our felves, can in no wife be free from the law, neither if we doe any good thing, doe it willingly, forafmuch as that faith of fonnes is wanting. wherewith he that is indued knoweth affuredly, that the erornall inheritance shall come unto him, and is of his own accord inclined and bent, with a willing and ready spirit to doe those things that are good. Now these men doe willingly confesse that they are void of this faith, and if they would confesse the truth indeed they should also plainly confesse, that they had far rather be without all law, and that they are against their wills subject thereunto. Wherefore all things are among them constrained, and void of faith, and they are in very deed compelled to confesse that by the law they cannot areaine any further. Which one thing they ought to learne by the law, and know, that they are fervance, and have nothing belonging to fonnes whereby they might be inflamed with defire to come from fervitude to the state and condition of sonnes : and might take no account of their own things, as indeed they ought to doe, that God of his grace might advance them unto an other state by faith. Now this were a found under flanding of the law, and the true use thereof, whereof this is the office, to reprove and convince men hereof, that they are fervants and not fonnes, as many as follow the law without faith, and that they doe exercise themselves therein plainly against their wils, and with no confidence of grace. For it caufeth and maketh such to be offended at it, and learn by it how unprepared and unwilling they are to that which is good, in asmuch as they are void offaith, whereby it moveth them to feeke helpe fome otherwhere and not to presume of their own strength to satisfie it. For it requireth a ready will, and hearts of sonnes, which alone can satisfie it : it utterly refuseth servants, and them that be unwilling. these of Cains broode doe not only of their owne accord confesse that they want this faith, which maketh the sonnes of God, but also they persecute it : they feele and know also full well, how unwillingly they beare the law, and had rather to be free from it, nevertheleffe they think that they shal becom righteous by these their unwilling & constrained works. They will continue servants, and will not be changed into fonnes, and yet they would enion the goods of a ftrange'father. They doe all things cleane out of order, whereas by the Law they ought to learne, that they are fervants, and unwilling to doe that which is good, and therefore should by faith aspire to the Rate of sonnes, norwithstanding they goe so far that they seeke to fatisfie and fulfill it by their own workes only. And thereby they doe altogether

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ther hinder the end of the law, and ftrive against faith and grace, whereunto if they were not blinde, the law would direct and drive them : and so they continue alwayes a blind, blockith, and miscrable people. Thefe things Paul teacheth Rom. 3. and 7. and doth freely pronounce that no men is suffified before God, by the workes of the law, ading no other cause hereof, then this, for that the know. ledge of finne only cometh by the law. If thou wilt know how this cometh to paffe, confider well some one of Cains broade, and thou shalt by and by see it verified. First he worketh his workes according to the law, with great griefe and labour, and yet he therewith confeffeth, that he is uncertaine whether he be the sonne of God, and holy. Yea he condemneth and curfeth this faith, as the most pernicious arrogancie anderrour of all other, and will continue in his doubting, untill he be made certain by his worker. Here thou feeft plainly that fuch a man is not good or righteous, feeing that he want. eth this faith and beliefe, that he is counted acceptable before God and his sonne, yea he is an enemy of this faith, and therefore of righteouineffe alfo : Wherefore neither can his workes be counted good, although they pretend a fair shew of fulfilling the law. thus is it easie to understand that which Paul faith : that no man is instified before God by the worker of the law. For the worker must be justified before God, before he workerh anygood thing; although before men, which efteeme a man by ourward things, and not by the mind, they are counted righteous which apply themfelves to the doing of good worker. For men judge the worker by the worker, God judgeth the workes by the worker. Now the fift precept requireth, that we acknowledge and worthip one God. that is, that we Cruft and reft in him alone, which indeed is the true faith, whereby we become the sonnes of God. But how easie is it by this precept to know, that finne is both in him of Cains brood and in thy felte, inafmuch as both of you want fuch a faith, even by your owne nature? which thou couldeft not know but by meanes of this law. And this is that which Paul meaneth when he faith : That by the law come: b the knowledge of sinne. Now thou cank be delivered from this evill of infidelitie, neither by thine owne power, nor by the power of the law, wherfore all thy works whereby thou goeft about to fatisfie the law, can be nothing but workes of the law, of farre leffe importance, then that they are able to justifie thee before God : who counteth them only righteous which truly believe in him, for they that only acknowledge him the true God, are his sonnes, and doe truly fulfill the Law. But if thou fhouldeft even kill thy felfe with workes, yet is it to farre of, that thy heart can obtaine this faith thereby, that thy workes are even a hindrance that thou canft not

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know it, yea they are a cause that thou doeft persecute it. Hereupon it is, that he that Rudieth to fulfill the law without faith. is afflicted for the devils fake, and not for Gods fake, and consinueth a perfecutor both of faith and of the law, until he come unto himselfe, and doth plainly cease to trust in himselfe and in his own workes, doth give this glory to God, who justifieth the ungodly, acknowledgeth himselfero be nothing, and figheth for God his grace, whereof he doth now know, being taught by the law, that he hath neede. Then faith and grace come and fill him being emptie, farisfie him being hungry, by and by follow good workes which are truly good : Neither are they now the worker of the law, but of the fpirit, of faith and grace, and they are called in the Scriptures the workes of God, which he worketh in us. For whatloever we doe of our own power and firength, and is not wrought in us by his grace, without doubrie is a worke of the law, and availeth nothing to justification, but is both evill and hated of God, because of the infidelitie wherein it is done. Againe, what loever he of Caines, broode werkerh, he doth nothing from his heart, nothing freely and with a willing mind, except he bejas it were heired with some reward, or be commanded to dee some fuch thing, whereunto he ought otherwise to be read ie of himfelfe: Even as an evill and unthrifty fervant fuffer. eth himselfe to be brought to no worke, unles he be heired with a reward, or commanded, whereunto he ought otherwise to be willing. of himselfe. Now how unpleasant is it to a man to have such ler_ vants? But they of Caines broade be plainly fuch, they would doe nogood worke at all, if they were not either compelled by the fearo of hell, or allyred by the hope of present good things. Whereby againe thou feeft, that thefe have no mind to the law, they gape only for gaine, or are moved with feare, whereby they bewray themselves that they do rather hate the law from their heart, and had lever that there were no law at all : Wherefore it is plainly manifel, that they are not good, and confequently that neither their workes be good : for how thould evil men worke good workes? Moreover those their workes, which in apparance and thew, feeme to be good, are either wrestedfrom them by fear, or are bought with promises. An evil heart can do nothing that is good. But this naughtine fe of the heart and unwilling neffe to doe good, the law bewrayeth when it teacheth. that God doth nor greatly effeem what the hand doth, but what the heart dothi which, feeing it hateth the law that is good, who will deny is to be most evell? Surely it is a sinne to be against the law. which is very good. Thus therefore finne is known by the law, according as Paulteacheth, forafmach as we learn thereby, how our affection is not fer on that which is good, which ought to terrifie us,

and drive us to cease to truft to our selves, and to long after the grace of God, whereby this naughtine fe of the heart may be taken away, and our mind may become fuch, as is of it felf ready to good things, and loveth the law, which voluntarily, not for feare of any punish ment, or respect of reward, but because it doth of it owne accord like well of the law, and love righteoufnesse, worketh those things which are truly good: By this meanes only one is made of a fervant a fonne. of a flive an heire. Which mind and spirit thou shalt receive by no other meanes, then by faith in Chrift, as it is spoken at large. Now let us come to entreat of the text of Paul. [Verf. 1. The heire as long as he is a child, differetb nothing from a, fervant though be be Lord of all. He propoundeth a similitude taken of the custom of men. For we feethat the children, unto whom their parents have left fome fubflance, be brought up no otherwise then if they were fervants. They are fed and cloathed with their goods, but they are not permitted to doe with them, nor to use them according to their own mind, but are ruled with feare and discipline of manners, that so even in their own inheritance they live no otherwise then as servants. After the fame fort is it also in spiritual things. God made unto the elect a covenant, when he promised that it should come to passe that in the feed of Abraham, that is in Chrift, all nations should be bleffed, Gen. 22. That covenant was afterward confirmed by the death of Christ. and revealed and published abroad by the preaching of the Gospel: For the Goffelis no other thing, then an open and generall preaching of this grace that in Christ bleffing & grace is laid up for all men, which To many only shall receive as shall believe. Now before that this covenant is truly opened and made manifest to men, the sonnes of God live after the manner of fervants under the law, and are exercised with the workes of the law, although they cannot be inflified by them, in almuch as they are fervile and doe nothing availe to justification asie is faid before: Notwithstanding because they are even then predestinate to life, when they are after the manner of servants held under the law, they are true heires of heavenly good things, that is, of this bleffing and grace of this covenant: albeit they as yet doe not know, or enjoyir, but are wearied with workes no otherwise then other that are void of faith. So at this day thou mayelf find not a few, which now having faith, as they are the sonnes of God, so doe they also enjoy the grace of God in the liberty of sonnes, when as a little before being drowned in workes, they knew nothing at all of faith being in all things like unto other hypocrites. Neverthelesse, because shey were before the foundation of the world appointed of God un-

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God before, when they were as yet altogether ignorant of faith. Where are some also which being as yet as it were drowned in works, are like to servants and those of Cains brood, who notwithstanding before God are sonnes and heires, which shall be brought unto the faith of fonnes, leaving the flare of fervants, and shall imbrace the liberty and right of fonnes, thall ceafe from the workes of the law, and come unto the inheritance of justification, that being instified by grace, they may worke freely those things that be good, to the glory of God, and commodity of their neighbours, being farre from all fearc, or hope, as well of inftification, as of all other good things. For they shall then have and possesse it by the Covenant of the Father confirmed by Christ, and revealed, published, and as it were delivered into their hands by the Gpfpell, through the only grace and mercy of the Father. This Covenant both Abraham and all the fathers. which were endued with true faith, had no otherwise then we have. although before Christ was glorified, this grace was not openly pub. lished and preached. They lived in like faith, and therefore they obtained also like good things. They had the same grace, bleffing and Covenant with us, for there is one Father, and the fame God of all. Thou feeft therefore that Paul, as almost in all other places fo here alfo derb entreate much of faith, that we are not inffied be our workes, but by faith alone, whereby not certaine good things by percemeate, but all good things at once doc come unto us. For there is no good thing, which this Covenant of God doth not containe in its it giveth and bringeth righteoufneffe, falvetion, und God himselfe. Workes cannot be done at cace, but by faith the whole inheritance of God is together received. From whence also goodworkes doe come, howbeit not meritorious, whereby thou may of feek falvation, but which with a minde already possessing righteoulnesse, thou must doe with great pleasure to the profit to thy neighbours. For thou shalt now have need of nothing, being endued with faith, which bringeth al things, yea furely moe things then one dare with, muchteffe can deferve : wherefore it is no marvell if such work all things freely, and so doe unto their neighbour, as they both believe and rejoyed, that God of his goodnesse and by the metit of Christ hath done unto them. What reward shall they hope for which already have all things ? the fladow whereof those most milerable ones of Cains broode feeke by their workes, but they fall never findeir, they follow it but they shall never come unto it. Verfe 200 But is under Tutors and Governours untill the time appointed of the Father. Tutors and Governours are they which doe bring up the heire and fo rule him, and order his goods, that meither he Mathis inheritance by riotous living, neither his goodnede other-

wise perish as be consumed. They permit him not to use his goods at his own will or pleasure, but suffer him to enioy them as they shall be needfull and profitable unto him. First whereas they keepe him at home, and informe him with good manners, what doe they elfe but prepare and inftruct him, whereby he may most commodioully and long enjoy his inheritance? Againe, the most straightly and severely they bring him up, so much greater defire they fitte up andenflame in him to come to, and enioy his inheritance. For as foonoas he begineth to be of any discretion and judgement, it cannot be but grievous unto him, to live at the commandement and wil of another, After the lame fort standeth the case of the elect, which are brought up and inftruded under the law, as under a Mafter, to the labertie of the fonnes. First the law profiteth them in this, that by the feare of it, and of the punishment which it threatneth, they are driven from fin, ar the least from the outward work, east that the libertie of fining encrease overmuch, and remove them from all religion of God, that hope of salvation being past, and God quite contermed, they should runne headlong without all feare into all kindes of avill, as fome desperate persons are wont to doe. Again, the law is profuble to them in this, that by it they are brought unto knowledge of themselves, and learne how unwillingly they live under the law, and that they doe no good at all with a willing and ready minde as it becometh fonnes, but with a fervile and unwilling minde: whereby they may eafily fee, what is the root of this evill, and what is especially needfull unto salvation, to wir, a new and a wiling spirit to that which is good. Which surely neither the law, nor the workes of the law, are able to give, yea the longer and the more that they apply themselves unto them, for much more unwilling shall they finde themselves, and with fo much more griefe to worke those things that are: good. Hereuponnow they learne, that they doe not fatisfie the law, although outwardly they live according to the prefeript rule thereof a fee as they doe pretendes obey it in worke, fo in mind they doe hate it, wherefore in mind also they remaine finners, although they precend themfelves righteous by workes, that is, they are like unto those of tains brood, and to hypocrites, whole hand indeed is compelled to goods but they have a hearr, which asite is an enemie to the law, fo doth it verily confent unto finnes, and is milerably fubject uncothen. To know this concerning themselves is not the lowest degree to salvation. Hercof alfo we may fee, how fitly Paul calleth fuch Confirained workes the workes of the law. For they flow not from a ready and willing heart, but are inforced by the law, the heart declining another way. Howbeit the law doth not require works alone, but much rather

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much rather the heart it felf, so that we might say, not only the works but rather the heart of the law : not only the hands of the law, butrather the mind, will, and all the strength of the law. Whereupon it is faid in the first Plalm of the bleffed man : But bis delight is in the law of God, and in his law doth be exercise bimself day and night. Such a mind the law requirerh indeed, but it giveth it not, neither can it give it of it own nature, whereby it commeth it paffe, that while the law continueth to exact it of a man, and to condemne him as long as he bath not fuch a mind, as disobedient to God, he is in anguish on every side, his conscience is grievously terrified and without all counsell and help. Then indeed he is most readie for grace, and this is that time appointed of the Father, when his servitude shall end, and he should enter into the flate of the sonnes. For being thus in diffresse and terrified. feeing that by no other meanes he can avoid the condemnation of the law, he turneth himself wholly to pray to the Father for grace, he acknowledgeth his frailtie, be confesseth his finne, he ceaseth to trust in works, and doth alcogether, as it is meet, humble himself, perceiving now full well, that between him and a manifest sinner there is no difference at all but of workes, that he hath a wicked heart, even as every other finner hath. Yea it may be that fuch hypocrites doe far more hate the law in their heart, then those famous sinners, which are even as it were drowned in finnes. For while these are even wearied with the works of finnes, and doe trie the filthings of them, it often times cometh to past; that they doe in some part loath and detest them, when as those righteous ones doe alwaies think those things that they have not tryed, to be more sweet, neither can they believe that there is so much gall in finnes, whereof they are by nature inflamed with luch a defire, and therefore as they doe more earnestly love finne, so confequenely they doe much worse hate the law, which as a certaine schoolmafter, is alwayes against their defire. Moreover, for asmuch as the condition of mans nature is fuch, that it is able to give to the law, works only, and not the heart, who doth not fee how greatly it is contemned of us? An unequall division truly, to dedicate the heart, which doth incomparably excell all other things, to finne, and the bruitifh band to the law; which is nothing elle, but to offer chaffe to the law, and the whear to finne: the shell to God, and the kernell to Saran. So that commeth to paffe which is in the Gospel, that the wickednesses of him, which is in thy judgement a desperate sinner, are counted as a more : and thine, which fo playest the hypocrite, are counted as a beame. If this evill be added hereunto, that fuch hypocrites doe not fee a beame in their eye, but being blinded, doe perfeyere in their accuflomed workes, not marking this their inward abomination of the beart, they by and by burft forth to judge and condemne others, they dilpile

dispise sinners, as he did in the Gospel, they think themselves not like unto them, they are not as other men are they think themselves alone godly and righteous. Whose ungodlinesse if one reprove, and as it is meet, bewray, they by and by are in a rage and fury, and flick not to kill innocent Abel, and to persecute all those that follow the truth, And they will feem to doe that to defend good works, and to obtaine righteouinesse, neither doe they promise to themselves a small te. ward for this, inalmuch as they doe, as they fay, persecute herericks, blasphemers, them which be seduced and doe seduce with mischievous errour, which labour to feduce and pluck even them from good works. Here thou mayeft fee that that thewethit felf, whatfoever the Scrip. tures attribute to these men being surely most pestilent spirits, to wit, that they are a generation of Vipers, and Serpents. They are no other but of Cains brood, and so they do continue, servants they are, and fervants they doe remaine. But they whom God hath chosen Abels and sonnes, do learne by the law, how unwilling a heart they have unto the law, they fall from their arrogancie, and are by this knowledge of themselves which the Law bringeth, brought even unto nothing in their own eyes. Then by and by commeth the Gospel, and lifteth them up being humbled, whereby the Lord giveth his grace unto them thus casting down themselves, and enducth them with faith. Hereby they receive that covenant of the eternall bleffing, and the holy Ghost, which renueth their heart, that powit is delighted with the Law, haterh finne, and is willing and readic to doe those things that are good : And here now thou may ft fee not the works, but the heart of the law. And this is the very time appointed to the heire of the Father, when he must be no longer a fervant but a fonne, and doth now D'beginto be led by a free spirit, being no more kept in subjection under Tutors and Governours, after the manner of a fervant, Which is even that that Paul teacheth in the words following. [Verfe 3. Even fo, when we were children, were inbondage under the rudiments of the world.] By the word rudiments, thou mayeft understand here the first principles or law written, which are as it were the first exercises and instructions of holy learning, whereof it is spoken also Heb. 5. As conserving the time ye ought to be teachers, yet bave ye need agains that we teach you what are the first principles or rudiments of the word of God. And Colof. 2. Beware lest there be any that spoyle you through phylosophie and vaine deceirs, through the traditions of men, according to the rudiments of the world. Againe Gal. 4. How turne ye againe unto impotent and beggerly radiments, whereunto as from the beginning yet will be in bandage againe ? ye observe dayes and moneths, &c. Here as it were in contempt he calleth the Law tudiments, he addeth alfo, impotent, and beggerly, both because it is not able to performe that righteoulnelle

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ousnesse which it requireth, and also for that it maketh men indeed poore and impotent. For whereas it earnestly requireth a heart and mind given to goddines, and nature is not able to satisfie it herein, it plainly maketh man to feele his poverty, and to acknowledge, his infimitie, that that is by right required of him, which he not only hath not, but also is not able to have. Hereunto percaineth that which Paul hath left written. 2. Cor. 3. The Letter hilleth, but the Spirit giveth life.

Moreover Paul calleth them the rudiments of the World, for that al that observing of the law, which men not yet renued by the spirit doe perform, doth confift in worldly things, to wit, in places, times, apparell, persons, veffels, and fuch like. But faith refeth in no werldly thing, but in the only grace, word, and mercy of God, neither doth it make a man righteous and fafe by any cutward thing, but only by the invisible and eternall grace of God: Wherefore it counterh alike, dayes meates, persons, apparrell, and all things of this world. For none of thele by it felf doth either turther or hinder godlines and falvation as it doth the righteoulnesse of those of Cains brood, which is as it were tyed to those outward things. Faith therefore deserveth nothing leffe then to be called the rudiments of the world, by which we obtaine the fulnefle of heavenly good things; and albeit it be occupied also in outward things, yet is it addicted to no outward thing, but doth treely in all things, that which it feeth may be done to the glory of God, and profit of our Neighbour, alwayes continuing free and the fame, and yet is made all things to all men, that fo the conversation thereof may want all peculiar respect and difference. With those of Cains brood it agreeth neither in name nor in any thing one of them eateth flesh, another abstaineth from it: one weareth black apparrell, another white : one keepeth this day holy, an other that : every one hath his rudiments, under which he is in bondage : all of them are addicted to the things of the world, which are traile and perish in an hou.e. Wherefore they are no other but fervants of the rudiments of the world, which they call holy orders, godly ordinances, and wayes to go to heaven, against these Paul speaketh Colof. 2. Wherefore if ye be dead with Christ from the rudiments of the world, why as though ye lived in the world, are ye burdened with traditions ? As, touch not, Taft not, Handle not : which all periff with the ufing, and are after the commandements and dostrines of men. Which things have indeed a show of godlines, when as they are meere fuperflitton, whereby the minde is in vain pressed downe to these outward things. cre. By this and other places above mentioned it is plainesthat all Monafteries and Colledges, whereby we measure the flate of spirituall men as we call them; dot plainly disagree with the Gospell, and Christian liberty, and that therfore it is much more dangerous to live in these kindes of life, then a-

mong mon prophane men. For all their things are nothing but rudi. ments, and ordinances of the world, confisting in the difference and use of appartell, place, times, and other present things, whereunto feeing they are so addicted, that that hope by them to attain fighteoulnes and falvation, faith is made no account of amongst them, neither are they Christians but in name, wherefore all their life and holines, is meere finne, and most derestable hypocrifie. It is needfull therefore, that they that are occupied in such ordinances, should above all other men most dilligently look unto themselves, that they trust not to these ordinances, that they be not too much addicted unto them, but that they doe persevere in a free faith, which is tyed to none of these ourward things, but refleth in the only grace of God. For the faire shew of life and tained holines, which is in those ordinances, doth with a mervelous and lecret force withdraw from faith, more then those manifest and groffe sinnes, whereof open sinners are guilty, and dotheafily make men fuch as Paulhere speaketh of: When weewere children, we were in bondage under the rudiments of the World, that is, when we were as yet ignorant offaith, and were exercised only with the workes of the Law, we did those outward workes of the law, consisting in worldly things, but with an unwilling mind, and with no faith, hoping that by these rudiments of the world we should obtaine salvation, wherefore we were no other then fervants. Now this falle and fervile opinion, faith alone taketh away, and teacheth us to truft unto, and rest upon the only grace of God, whereby at once is given freely that which is needfull to work all things. For these works of the law, if that falle opinion were away, were not ill of themselves. [Verse 4. But when the fulne se of time was come, God sent forth his sonne made of a woman, and made under the law. Verfe 5. That he might redeem them which were under the law, that we might receive the adoption of the fons. After Paul had raught, that righteouines and faith cannot come to us by the Law, neither that we can deferve it by nature, he sheweth him by whom we obtaine true right coulnesse and faith, and which is the author of our luftification. Now this could not come unto us without any price, for it cost a very great price, even the sonne of God: The Apostle therefore saith: When the fulnesse of time was come, that is, when the time was ended, that time, I fay, wherein it behoved us to live children and servants under the discipline of the Law. Wherefore the mafter of sentences hath erred here, who interpreted the fulnesse of time, the time of grace, which began at the birth of Christ, plaine contrary to the Apostle, who wheras he hath written, the whese of time, this man hath interpreted, the time of fulnesle. For Paul speaketh of the time, which was appointed of the father to the sonne, wherein he should live under tutors. Now as this time was full

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come to the Tewes and ended, when Chrift came in the fleth, foisit daily fulfilled to others, when they come unto the knowledge of Christ, and doe change the servitude of the Law, with the faith of the sonnes. And this indeed is that comming, whereby alone we obtaine the liberty of fornes, without which that corporall comming would availe nothing. For Christ even for this cause hath come unto us, that beleeving in him, we may be restored to true liberty, by which faith they of the antient time also obtained the liberty of the spirit. And so whereas he should come to the holy men of old time, he came even then, for asmuch as by faith they felt him to be their time Saviour and deliverer, howbeit he is not yet come to our Jewes, although he is gone away againe in body long fince: for they doe not beleeve in him. All from the beginning of the world to the end must trust unto the comming of Christ, whereby alone se vitude is changed with liberty, but yet by faith, either in Christ being to come, as it was before he was borne: or in him being come, as it is now. Wherefore as foone ss thou beginnest tobeleeve in Christ, he commeth unto thee a deliverer and Saviour, and now the time of bondage is ended, that is as the Apostle speaketh, the fulnes thereof is come. This place surely is very copious, and containeth in it diversthings most worthie to bee known, so that I greatly feare, that it shall not behandled of us according to the worthines thereof. For it teacheth that it is not fufficient to beleeve that Christ is come, but that we must also beleeve that he was sent of God, is the sonne of God, and also very man, borne of a virgine, who alone hath fulfilled the Law, and that not for himself, but for us, that is, for our salvations sake. Let us weigh and confider these things in order. Firstit is sufficiently taught in the Gospel of John, that Christ is the sonne of God, and was sent of God, which he that beleeveth not is in a most miserable case, as Christ himfelf pronounceth Iohn 8. Except ye beleeve that I am be, je fhall dye in your finnes. And Ichn I, Init was life, and that life was the light of men. For this cause the mind of man neither may nor ought to enjoy any other thing then that foveraign good, fo, that it should be facish a ed with any other then with it, whereof it was made, and which is the fountaine of all good things : wherefore it is not the will of God that we should believe or reposeour trust in any other thing, neither doth this honour belong to any other, and therefore, God himself joyned himself to man, being made man, that he might more forcibly alfure men into him, and ftirre them up to beleeve in him, No good could come unto God hereby, bur it was necessary for us that he should bee made man, left that we should beleeve in any other thing then in God alone. For if we should believe in Christ, and not in God, as God should be deprived of his honour, to should we be deprived of life and vation. 1000

falvation. For we must believe in one God, who is the very truth, and we without him can neither live, nor obtaine salvation. Whereas therefore the Apostle saith, God sent forth his sonne, it is thereby manisest, that he was, before he came and was made man. Now if he be a sonne, he is more then a man or an Angell, which seeing they are the highest creatures, surely he is also true God. For to be the sonne of God, is more then to be an Angell, as it is else where declared. Againe, seeing that he is sent of God, and is his son, he must needs be another person. And so the Apostle reachest here, that the Pather and the Son are one God, and two persons. Of the holy Ghost it shall be spoken hereaster,

The fecond thing which ought here to be confidered, is, that Christis very man and the fonne of man. This Paul teacheth, when he faith: made of a Woman. For furely that that is made or born of a woman, is man : A Woman by nature bringeth forth nothing but very man, This it is necessary that we believe as the Lord himself declareth 70. 6. in these words. Except ye eate the flesh of the sonneof man, and drinke bis blood, ye bave no life in you. But to cate and drinke his flesh and blood, is nothing else but to believe that Christ took these upon him indeed, and did allo yelld them to death for our fake. This is that Covenant which was promifed to Abraham : In thy feed shall all the Nations of the earth be bleffed. Gen. 22. Christ is this feede, and therfore the true sonne of Abraham, his flesh and blood. Hereupon it appeareth that they prevaile nothing, which make a proper way unto themselves to God, by their owneworkes and godlines, and neglecting Christ, Arive to come dire tly unto God, as the Tuckes and lewes doe. This Chrift alone is the Mediator and bleffed fcede, by whom thou must receive blessing, otherwise thou shalt continue for everin malediction. This Covenant of God fhall not be violated becauseof any. Thus Christ himself faith, Job. 6. No man cometh to the Father, but by me. The nature of God is otherwise higher, then that we are Table to attaine unto it , wherefore he hath humbled himselfe unto us, and taken upon him that nature, which is best known and most fami-

here shall be heard: here is the throne of grace, and the true mercy searce, from which none is driven or thurst, which with true faith resorteth unto it. They which doe here negled him, as though he were made man for naught, and in the meane season doe without a Mediatour pray unto God, who hath created heaven and earth, they shall pray indeed but none shall help them: they shall crie, but none shall heare them. The third thing which is here fer forth unto us to believe, is, that Mary the Mother of Jesus a Virgine. This Paul affirmeth, when he saith that he was made of a Woman, and not of a Man, as other are

liar unto us, to wit, eyen our owne. Here he looketh for us; here he will receive us; he that will feek him here, shall finde the that will ask

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wont. This is that one man, which was borne only of a Woman. He would not fay or a Virgine, for that a Virgine is not a name of nature, but a Woman fignifieth a fex and certaine condition, whereunto it belongeth to be with child, and bring forth, that is to doe the parts of a mother. Seeing therefore that Mary was a Mother indeed, she is rightly called a woman. For the brought forth fruit unto us, which belongerh to a mother, and not to a Virgine, although the broughtie forth alone, without the meanes of man, wherein she was declared both a fingular virgin and woman. But because it is of greater impor. tance to the Apostle, and unto all us, that Mary is a Woman, and therby the Mother of Christ, then that she is a virgine, for that is only an ornament unto her, but in that the was a woman, the brought forth him which was falvation unto all, for this coule I fay, the Apostle calleth her rather a Woman then a Virgine, Neither was it confidered in choofing her, that the was a Virgine, but that the was a woman : For that the being a Virgine, became a mother, the cause was, for that it bihoved that Christ should be borne without finne, and therefore without the commixion of man. For of the feed of a finfull man, nothing could be borne, but that which is defiled with finne : but it behoved that Christ should be that blessed seed, whose blessing should be powred forth upon all, as the manner of the divine Covenant required. Whereupon it is gathered, that Christ could not be borne of the feed of man, for that al men are by nature under the curfe. For how should bleffing be promised to come unto all by Christ, if all were not subject to the curse? Forasmuch then as the Covenant of God promiled to Abraham, did require these two things, both that Christ should be the true fon of Abraham, that is, his feed, his true flesh and blood, and that also he should be borne pure from fin: this meane was invented, that he should of Mary being very VV oman and the daugh. tet of Abraham, be borne very man, and the right ofspring of Abrabam: & that also he should be born without the commixion of man, a virgin being conceived with child by the only means of the holy Ghoft that being full of bleffing, he might derive the fame unto all believers. So was the Covenant of God fulfilled on eitherfide : and it camero palle, that Christ became both the true feed of Abraham, and yer free from all contagion of Adam, and is also the author of eternall bleffing to them that believe. VV herefore although Mary be holily to be reverenced by the name of Virgine, yet by no comparison greater revetenceis due wato her then by the name of woman, for that her most holy Members, inalmach as the was a VVoman, were advanced unto this dignity, that they were as means toward the fulfilling of the holy Covenant of God, and by them he was brought forth, which wasto. put away all curle from them that believe in him, that fo he might be Q 4 Monete, both

both the bleffed feed of Abraham, and the bleffed fruit of the womb of Mary, Unto which benefit the only virginity had not been sufficient, yea it had been even unprofitable. The fourth thing whereof the present place of the Apostle doth admonish us, is, that Christ hath Satisfied the Law for us. Which healfo witneffeth of himself Matth s. I am not come to destroy the Law, but to fulfill it. This also the reason of the covenant requireth: for if by this feed of Abrahamall men must be delivered from the curle, it is necessary that by it the Law be fulfilled. For as men are by nature the children of wrath, and subject to the curse. To it must needs be accurled, what loever they doe, for it is before proved at large, that he which is evill himfelf; can work nothing that is good : likewise that we can do nothing that God will approve, unlesse we our felves be approved of him before : and feeing that the Law requireth the heart, which cannot be performed of them, which are not as yet regenerate by the spirit, it must needs be, that all the sonnes of Adam are guilty of transgreffing the Law, and unleffe, whereas they themselves are not able, another, to wit Christ, should performe that which the Law requireth, and to facisfie the Law for them, they should altogether perish by the curse of the Law. But when as Christ, going about to thew, that the heart is required of the Law, did condemne the works which proceed not frem a heart that is godly and confenting unto the Law, he was accused of the Pharisees, that he was come to destroy the Law. Because therefore he would take away this false opinion of himself, he said : Think not that I am come to defiroy the Law, for I am not come to destroy, but to fulfill the Law : yea, and I will give a fpirit unto them that be mine, which shall justifie their heart by faith, and incline it unto true good workes. The same is usuall with Paul also, who, Rom, 3. when he hadre jected the workes of the Law, and extolled faith, answering luch an obiection, faith : Doe we then moke the Law of none effect? God forbid : yea we eftablish the Law. Forme teach, that the true fulfilling of the Law is by Chrift. The like also is wont to be obicated to us, as though we did forbid good workes, when we difallew Monafteries with their workes, and teach that they must first by faith become good and approved of God, whereby they may afterward doe true good workes, by which both their fielh maybechaftiled, and their neighbours edified. Here we muft note moreover, that the Law can be fulfilled of no man, but of him which being free from the Law, is no more underit. We must accustome our selves also to the manner of Pauls speech, that we may know affuredly who is under the Law, and who is not under the Law. As many therefore as worke good works, because the Law hath so commanded, being brought thereunto either with feare of punishment, or hope of reward, are under the Law, and are compelled to doe good things and to bee honeft,

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honest, being not brought hereunto of their own voluntarie will. Wherefore the Law hath dominion over them, whose fervants and captives they are. Now such are all men, that are not yet regenerate by Chrift, which every one may easily learne with himlelf by experience, every mans own conscience shewing it unto him. We all find our solves lo affected, that if no Law did urge us, and both the feare of punifiment, and hope of reward were away, and it were plainly free for us to doewhat we lift, we would doe altogether those things that are evill. and omit the things that are good, especially either tempration moving us, or occasion provoking us. But now, forasmuch as the Law stayoth us with the threatnings and promifes thereof, we dee oftentimes abstaine from evill things, and doe those things that be good, how beit we doe them not for the love of goodnesse, and hatred of evill, but only for feare of punishment, and respect of reward: wherefore being left wholly to our felves, we are fervants of the Law, neither doe we heare it any otherwise, then fervants doe their hard and cruell Mafter.

But they that are not under the Law, that is, are not fo against their wills in subjection under the dominion thereof, they of their own accord doe good a orkes, and abstaine from evill, being neither terrified with the threatnings of the Law, nor allured with the promifes thereof, but even for that they doe of their voluntary will beare a leve to honefty, and have that which is dishonest, and are also from their heart delighted with the Law of God, fo that if there were no Law made, notwithstanding they would defire to live no otherwise then the Law commandeth : as, to fhun those things that be evill, and apply themselves to honest studies and exercises. They that are such, are formes, whom nornature, but that only bleffed feed of Abraham, that is, Chrift, could make fuch, renewing by his grace and spirit the hearts of them that beleeve in him. Wherefore not to be under the Law, is nor, to be free from the Law, that they may doe those things that are contrary thereunto, and omit those things that are good, but it is to do good things and abstaine from wicked things, not through compulsion or necessity of the Law, but by free love and with pleasure, even as if no Law commanded them, and their own nature brought them hereunto, as indeed it doth, how beit the new nature of the spirit, not that old nature of the flesh. For as there is need of no Law for the body, which may compelititto eate, to drinke, to digeft, to fleep, to goe, to Rand, to fit, and to doe the other workes of nature, for that it is ready to doe them of it own nature, when the case so requireth, and when it is meer, without all respect either of reward or punishment: and may not unfitly be faid, as concerning thefe things, not to be under a law, notwith anding thereupon nothing leffe followeth, then Mar it dorn therefore abstaine from such workes, unto which indeed it

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To much the more applyeth it felf as they are leffe commanded, and are more naturall unto it : After the same fort al:ogether doth the godly man behave himfelf concerning the workes of godlineste, he is carried to the doing of them by that hes new nature of the spirit, albelt there were no law, at all, and all both hope of reward, and feare of punish. ment were away. This only is the true liberty of a Christian man, and the deliverance of him from the Law, whereof Paul speaketh I Tim. I The Law is not given unto a righteous man. V Vhich is as much as it he had faid: A righteous man of his own accord doth good things, and ab. attaineth from evil having no regard either of reward or of punishment, The lame thing also he meaneth by that saying Rom. 6. Te are not under the Law, but under Grace, that is, ye are fonnes, not fervants : Yee live holily, being compelled or inforced with nothing, but of your free and of it felf ready will. To the same effect pertaineth that saying salfo Rom, 8. Te bave not received the spirit of bondage to feare again, but ye have received the Spirit of adoption of the fonnes. The Law masketh a fearefull, that is, a right fervile and cainish spirit, but Gracegi. weth the free spirit of sonnes, like unto Abels, by Christ the bleffed Leed of Abraham. V Vhercofthe 51. Plalme speaketh : Stablish me mith -thy free spirit. V Vhereupon in the 118 Plalm Christian people are faid to be of a free will. Moreover Christ hath so fulfilled the Law, that the only of all mankind hath of his own accord farished it, being with mothing competled or inforced thereunto, neither is any other ableto ado the fame, unlette he receive it of him, and by him : And therefore -Paul faith here: He mas made under the Lam, ithat he might redeem them which were under the Law . The fift thing therefore that Paul here commendeth unto us to be beleeved, is, that Christ for our fake was made under the Law, that he might deliver as from the bondage of the Law, and of unwilling fervants make usfree fons a whereupon he faith : That he might redeem them, which were under the Law, that is, might deliver them from the Law. Now he delivereth from the Law by the meanes aforefaid, not by destroying or utterly abolithing the Taw, but by fulfilting it, and giving a free spirit, which shall doe all -things willingly, without any respect either of the threatnings or the promifes of the Law, no otherwise then if there were no law at all given, and is carried thereunto of his own nature. After which fort Adam and Eve were affeded before they had finned. But by what meanes is this fpirit given and liberty gotten? No otherwife then by faith, for he that truely beleeveth, that Christ came for this cause, that he might deliver us from the Law, and that he hath delivered himalready, he, I fay, hath indeed received the spirit of liberty, and doth we-Tily obtaine that which he beleeveth : for both faich and this spiritof fonnes come together. VVhereupon Paul faith here; that Christ hath delivered

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delivered us from the Law, for this, that we might receive the adopfon of the sonnes : both which come unto us by faith. Thus therefore we have those five things, whereof Paul admonisheth us in this so pientifull and fruitfull a place. But here rifeth a queftion. Forafmuch ar to be under the law, is to be subied to the Law by compulsion, and to obey the Law no otherwise then unwillingly, so that none of them which are under the Law, are able to fatisfie the Law, why Paul laith. that Christ was made under the Law, I answer, that the Apostle maketh a very great difference between Christ, who was made under the Law, and other men who are borne under the Law, For wheras he faith, that Christ was made under the Law, he would fignifie, that Christ did put himself under the Law of his own accord, and was with his will made subiect unto it of the Father, when as he might not have been under the Law, But we were under the Law, being the fervants of the Law by nature, and bearing the dominion thereof unwillingly : as Christ was willingly, not by nature, and against his will. VVherefore there is as great difference between, to be made under the Law, and, to be under the Law by nature, as between thefe, to be subject to the Law of free will, and, to be subject to the Law by service constrant. Je was free unto Chrift , to be under the Law , or not to be under it, and he made himfelf fubiect to it of his owne accord, that he might most diligently doe all things that the Law requireth: but we were under the Law, even against our will. Thou mayest fee aresemblance hereof in Peter, and the Angell

which came into the Prison to Peter to deliver him. Both of them werethen in the Prifon, but Peter was there being caft into it of Hered, not of his owne accord, wherein he was also to abide, for hee could not goe forth when he would. But the Angell went into the Prifon of his owne accord, whereupon it was free for him allo to goe forth when he would : he was there only for Peter's fake, and not for his owne, and freely even at his owne will, whom when Peter heard and followed, it was free for him also to goe forth of the Pillon, where as before it was nor. This Prilon is the Law : Peter is our Conscience: The Angel is Christ. Christ being absent, our conscience is held captive of the Law,, and being unwilling of it felf, is mooved unto good things, by the threatnings and promifes thereof, and is tyed bound unto honest things with these, as with two Chaines. The Keepers of this Prison are the Teachers of the Law, which declare the force of the Law unto us. So wee being bound in the Prilon of the Law, Christ cometh unto us, and willingly maketh bimself subject to the Law, and doth the workes of the Law of his owne accord, which wee did bend our felves to doe against our wills, yea and doth them for our fake, that he may joyne us unto him, and also bring us outtogether

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gether with himself. For he may easily goe forth, who isheld in the Prison by no necessity. If now we cleave unto him, and follow him, we also do goe forth, But this cleaving to him and following of him is nothing elfe, then to believe in him, and not to doubt that he became man, and was made subject to the Law, for thy salvations fake. Together with this faith cometh the Spirit, he by and by maketh thee ready and willing to doe with pleasure all things that the Law requireth: and fo truly delivereth thee from the captivity of the Law, those chains of threatnings and promifes fall of from thee, and thou mayer now goe whether thou lift, that is thou mayeft live according to thine owner will, or rather according to the will of the holy Ghost ruling all things in thee; finally, what good things foever thou doest, theu doest them from the heart, and with great plealure Moreover, that it may be made more plaine, after what fort Christ made himselfe subject to the Law, wee must understand that he was made under the Law after two forts: both for that he did perfectly performe the workes of the Law, and al-To for that he suffered and overcame the curse and punishment thereof for our fake. For he was circumcised, presented in the Temple, and the time of the purification being finished, was obedient to his Parents. All which things he might have omitted, being Lord of the Law, and over all: Howbeit he applyed himself to these things freely of his own will, not being either compelled by any feare, or allured by any hope. In outward workes he was in the meane feafon altogether like unto them which were under the Law, that is, which did the workes of the Law against their wills, in almuch as his free spirit was hidden from others, even as also the servile and constrained will of others is hidden. And so he both was under the Law, and not under the Law, He behaved himself outwardly in workes; as they which are unwillingly held under the Law, when as not with flanding he was not under the Law as they, but of his own free will : Wherefore in respect of his workeshe was under the Law, but in respect of his will he was free from the Law. But we as well by will as by workes are under the Law by nas ture, for that weedoe workes according to the rule of the Law, of new ceffuy, yea, and we doe them with that will the Law conftraineth and argeth, inalmuch as we doe not endeavour to doe them of our owne accord. Christ made himself subject to the punishment of the Law also for our fakes of his owne will. He did not only performe those workes which the Law commandeth, but he suffered the punishment also which was due to us being transgreffors thereof. The Law condemneth to death and the eternall curle, all those that continue not in all things that are written in the book of the Law to doe them, as Paul Gal. 3. reciteth out of Moles Levit. 18. Now it is declared at large before that the Law is fullfilled of no man, but that all men are against their

their Willsheld captives of the Law, wherefore every one is fubject to death and to the curse, lothat there is no man subject to the Law in refpect of workes, and will, which is not also subject to it in respect of the curse. For it curseth and condemneth all that doe not perfome it with their whole heart. But here Christ maketh intercession for them that be his, and the judgement which we have deferved, he taketh upon himself, he suffered the punishment due unto us, willingly making himself subiect to death and the curse, that Is, to eternall damnation, no otherwise then if he had transgressed the whole Law, and had more then all, deserved the sentence thereof against Transgreffours. when as he did not only breake the Law, but himself alone fulfilled its yea and fulfilled it, when as he ought nothing to it, so that he suffered otherwise then he deserved in two respects : both for that he ought nothing to the Law, if he had not observed it, and also for that moreover he most dilligently observed it, so that if the Law had especiall dominion over him, yet had he come in no danger thereof. But on the other fide whereas we fuffer, we fuffer by double right : both for that by the transgression of the Law, we have deserved all the punishment thereof. and also for that, if we had deserved nothing, yet being Creatures, we ought to be obedient to the will of our Creator. Hereof it now plainly appeareth, what this meaneth, that Christ was made under the Law, that he might redeem them which live under the Law : for our lakes, for our lakes, I lay, and not for his own he performed that, and that of no necessity, but of his great love tomatd us; and therby he hath declared both his unspeakable goodnes & mercy towards us, being made accurfed for us, that he might deliver us from the curfe of the Law. He willingly made himself subject to the judgment of the Law, & did himfelf bear the fentence pronounced against us, that as many of us as doe believe in him, might be free for ever. Whereby marke what an incomparable treasure faith bringeth unto thee, wherby thou enjoyest Christ and all his workes, that thou mayeft trust unto them no otherwise then if thou thy felf hadeft done them. For Christ did them not for himfelf, whom furely they could profit nothing, he having no neede of any thing, but by them he laid up the treasure of salvation for us, whereunto we should trutt, and being made blessed might enjoy it: With which faith also the spirit of the sonnes commeth, which beareth witnesse with our spirit, that we are the sonnes and heires of God. What should God now adde unto these? How can a mind hearing these things containe it self, that it should not love God againe with a most ardent affection, and be most sweetly delighted in him ? VVhat in any wife may come to be done or fuffered, which thou wouldest not willingly take upon thee with exceeding joy, and most high praise of God, with a rejoycing and triumphing mind? which mind if thou wanteft

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wanteft, it is a certain argument of a faint or furely a dead faith : for the greater thy faith is, fo much more ready also and willing is thy mind to those things, which God either sendeth or commandeth. This indeed is the true deliverance from the Law, and the damnation of the Law, that is, from finne and death, which deliverance commeth tous by Christ. Yet not fo, that there is now no law or death, but that they doe not now trouble she believers any thing, that is, they are as though they were not. For the Law cannot convince them of finne, neither can death confound them : but by faith they must happily passe from sinne and death to righteoulnes and life, Here Munkes, Nunnes, &c.were to be exhorted, if there were as yet left any place with them for counfell and admonition, that they would observe their ordinances, ceremonies, prayers, apparell, and fuch like, as Christ observed the law, by which meanes furely they should bring unto them no damnation: That is, that they would fet the faith of Christ in the first place, and commit the rule of their heart unto him, acknowledging that by that faith only they doe obtaine righteousnes and salvation: and that all their ordinances and workes doe availe nothing hereunto. Againe that they would make them felves subiect to them of their own accord, in no other resped then that by them they might serve their neighbours, and subdue the arrogancy of the flesh. But now seeing they are occupiedin them with this double eroneous opinion, as though they were neceffary to falvation and righteousnes, and if they did not observe them, they should grievously sinne, they are unto them a most certaine destru-&ion, nothing but delufion and finne, where by with their great afdiction they draw unto hell, where they shall fully suffer the vexations and forments under the Abbat the Devill, which being miserable and foolishmen they have here begun. For all their life doth utterly difaagree, with the faith of the sonnes, and that which belongeth only to faith, to wit to justifie and save us, they attribute to their workes. Wherefore these men cannot both thus flick unto their Ordinances. and therewichall have faith, which fuffereth it felf to be adicted to no certaine workes, but what things foever the Lord either fendeth or commandeth, or the necessity and need of our neighbour requireth, it suffereth and doth them with great willingnesse and joy. These he that Is indued with faith, counteth his workes, having in the meane feason no regard of Masses, or Fasting, which some appoint to certaine dayes, of choise of apparell, of meates, of persons, of places and such like, yea he greatly difalloweth of thefe, inafmuch as they trouble Christian liberty. These things shall suffice to have been spoken concerning the exposition of this place of Paul, where about the matter itself required to spend so many words, forasmuch as the nature of faith is fo unknown. For unleffe thou doe well understand the nature

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offaith, thou shalt perceive nothing or very little in the writings of Paul. [Verse 6. And because ye are sources, God bath sent sorth the Spirit of his sonne into your hearts, which cryeth, Abba, Father.]

Here we see very plainly, that the holy Ghost commeth unto the Saints, by no workes, but by faith alone, for Paul faith ? And because ge are sonnes God bath fent forth the Spirit, &c. Sonnes beleeve, when feryants onely worke : fonnes are free from the Law, fervants are held under the Law, as appeareth plainly by those things that are before spoken. But how commeth it to passe that he faith: Because ye are sonnes, God bath fent forth the fpirit, &c. feeing it is before faid : that by the comming of the spirit we are changed from servants unto the state of fonnes, fo that the spirit must be first fent unto us, before we are fons. But here as though we could be fonnes before the comming of the spiric, he faith : Because yeare sonnes, Oc. To this question we must an-Iwer, that Paul Speaketh hereafter the same fort that he spake before: Before the fulnes of time came, we were in bondage under the rudiments of the world. Allthe cled, which are predeftinate of the Lord that they shall become sonnes, are counted in the place of sonnes with God. Therefore he faith rightly : Because ye are sommes, that is, because the flate of sonnes is appointed unto you from everlasting, God bath fent forth the fpirit of bis Sonne, to wit, that he might finish it in you, and make you such, as he hathlong since of his goodnesse determined that he should make you. Moreover he calleth him the spirit of the Sonne of God, that he might continue in commending unto us this benefit of God, that he hath chosen us to be sonnes. For Christ is the some of God, and that most beloved. Now if the father give unto us his spirit, he will make us like to his only begotten sonne, his true fonnes and heires, that we may with certaine confidence crie with Chrift, Abba, Father, being his brethren, and fellow heires with him. Wherein the Apostle surely hath notably fet forth the goodnesse of God, which, maketh us partakers with Christ and canfeth us to have all things common with him, so that we live, and are led by the fame spirie. Moreover these words of the Apostle doe thew, both that the holy Ghoft is another from Christ, and yet doth proceed from him, when as he calleth him his spirit. The spirit indeed dwelleth in the godly, and no man will fay that he is their spirit, as here Paul maketh him the holy spirit of Chiff, saying: God hath fent forth the spuit of his Sonne, that is of Christ. For he is the spirit of God, and commeth from God to us, and not ours, unlesse one will fay after this fort, my holy spirit, as we say: my God, my Lord. Wherefore whereas he is here faid to be the holy spirit of Christ, it proveth him to be God, as of whom that spirit is sent, and is peculiarly counted his spirit. Furthermore, Christians may perceive by this place, whether they

have in themselves the holy Ghost, to wir, this spitit of the sonne, whether they heare his voyce in themselves. For Paul faith, that hee cryeth in the hearts which he possesseth, Abba, Father, according as he faith alfo Rom. 18. Wee have received the Spirit of adoption, where. by me cry Abba, Father. Now thou hearest this voyce, when thou find. eft fo much faith in thy felf, that thou doeft affuredly without any doubting presume, not only that thy finnes be forgiven thee, but also that thou art the beloved fon of God, which being certain of etern ifal. vation, dareth both cal him Father, and be delighted in him with a joyful and most confident heart. Thou must be so certaine hereof, that thou canft be no more certaine of thy life, and must sooner su ffer death, and hellish Torments, then suffer this trust and confidence to be taken from thee. For to doubt any thing herein were no imail reproach and contumelie to the death of Chrift, as though that had not obtained all things for us, and ought not far more effectually to provoke and encourage us to have a good trust in God, then all our finnes and temp. tations are able to put us out of hope and fray us from it. It may be in-Odeed that thou fhalt be so tempted, that thou shalt feare and doubt of thine opinion, and thinke plainly that God is not a favourable Father. but a wrathfull Revenger of fins, as it fell out with Fob and many other Saints, but in fuch a conflict this truft and confidence that thou art a fonne ought to prevaile and overcome, or elle thou shilt come in a mi. ferable and desperate estate. VVhen one of Cains brood heareth these things, he is as it were beside himself, by reason of admiration and as Ronithment, Fye, faith he, away with this arrogancy, and this most perniciouserrour. God turne this min te from me, that I do not prefume to thinke that I am the fonne of God : I am a finner, most miferable and wretched, and will never efteem more of my felf. But thou which defireft to belong unto Christ, flye this kinde of men, no otherwife then most hurtful enemies of Christian faith, and of thy falvation. VVee also know that we are sinners, and very miserable wretched: but here we must not weigh or consider, what wee either doe, or are, but what Christ is, and what he hath done for our fake. It is not spoken here of our nature, but of the grace of God, which so farre exceedeth our finnes, as heaven is higher then the earth, and the East is diftant from the West, as the 103. Pfalme faith : Now if it feem unto thee a great honour that thou art the sonne of God, as indeed it is very great, consider that it is no lesse mervelous, that the son of God for this cause did come, was borne of a V Voman, and made under the Law, that thou mightel become the some of God. These are great benefits of God, and do cause in the elect a great trust and confidence in the goodnesse of God, and a spirit which is afraid of nothing, but is bold and able to doe all things, Contrarywife the religion of those of Cains

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tains brood, as it is a thing mervellous fit ait and corefull, fo doth it make hearts exceeding fearefull, which ferve to no ule, but are unapt to all things, fit neither to fuffer or doe any thing, which tremble and are afraid even at the thaking of the leafe of a tree, as it was before Spoken of them, Levit. 26. Wherefore thou must lay up these words of the Apostle well in thy mind, then must wele this crie of the spiri', which crieth fo in the hearts of all the faithfull. For how shouldett thou not heare the crie of thine own heart? Neither, doth the Apollie fay, that he doth whisper, speak, yea or fing, it is greater then all thefe which the fritt doth in the heart, he crieth out amaine, that is, with all the heart. Whereupon it is faid Kem. 8. that he makethrequeft for us with fighs that cannot be expressed, and that he beareih witheffe with our fririt, that we are the children of God : how therefore can it be, that our heart should not heare this crie, fighes, and testimonie of the spirit? Howbeit hereunto tentations and adversitie are very profitable, they move to crie, and doe exceedingly firre up the sprit. Notwithstanding we foolishmen dogreatly feare and fir the croffe, wherefore it is no mervell if we doe never feele the crie of the fpirit, and doc continually remaine like them of Cains brood. But if thou doft i o: feele this crie, take heed that thou be not idle and fothfull, neither fecure, pray instantly, for thou art in an evill case. And yet doe not defire, that thou mayettfeele nothing but this crie of the spirit, thou must feele also another terrible crie made, whereby thou mayeft be provoked and urged to this crie of the spirit, which hapneth to all the Saints: That is the crit of fires, which call most firongly and instantly unto desparation, but this crie must be evercome of the spirit of Christ, by godly calling upon the Father, and crying for his grace, that the trust and confidence of grace may become greater then desparation. Wherefore this care of the spirit is nothing elle, but to be wich all our heart touched with a very ftering, firme, and unmoveable truft of moft deare fonnes toware God, asour moft tender and favourable Father. Hereby we may fee how farre a Christianlife exceedeth nature, which can doe nothing leffe then truft in God, and call upon him as a Father, but is alwaies afraid, and netereth a voice which is a witnesse of exceeding feare: Wo is me, how cruell and untollerable a Judge art thou, O God ? How heavie is thy judgement unto me ? As Cain laid Gen. 4. My iniquity is more then that it may bea forgiven. Then baft caft me out this day from the upper face of the earth, & from thy face shall I be hid yeart Shall come to pass stbat every one that findeth me shall flay me, &c. This is a terrible and dreadfull crie, which is necessarily heard of all such as be of Cains brood, foraimuch as they trust to themselves and their own workes, and put not their trust in the some of God, neither weigh and consider that he was sont of

the Father, made of a woman, madeunder the Law, much leffe that all these things were done for their salvation. They are continually tormented in their own workes, the miserable men doe in vaine goe about by them to help themselves, and to obtaine the grace of God. And while their ungodlines is not herewith content, it beginneth to persecute even the sonnes of God: as it is alwayes wont to doe, yea at the last they grow unto fuch crueltie, that after the example of their father Cain they cannot reft, untill they flay their rightcous brother Abell, in whom they doe also kill unto themselves Christ. Then the blood of righteous abell crieth unto heaven against unrighteous Cain, neither ceaseth it to cry untill the Lord hath revenged it. He asketh those Cains of their brother Abell, yea of Christ: but they deny all knowledge of Chrift, which labour not to become the sonnes of God, and heires by Christ, but to become righteous by their own works. In the meane season the blood of Christ continually crieth out against them, even nothing but punishment and vengeance, when as for the eled, it crieth by the spirit of Christ for nothing but grace and reconciliasion. The Apostle useth herea Syrian, and a Greek word, say, ing : Abba, Pater. For this word Abba in the Syrian tongue fignifieth a Father, by which name at this day the chiefe of Monasteries are wont to be called, and by the same name Heremites in time past being holy men did call their Presidents, at the last by use it was also made a Latin word. Wherefore that which Paul faith is as much as : Father, Father, or if thou hadft rather, as, My Father. But what is the cause why the Apostledoth double the word, Father, that is, the crie of the fpirit? I will by your leave bring forth my judgement and opinion hereof: Firft I thinke that he would hereby shew the force and strai-Fring of this holy cry, For when as we call any with great affection and through no small necessity, we are wont estsoones to double his name. Now because that sinne, and Cain, doe alwayes goe about with desparation to ftop this crie of the spirit for the grace of the father, it is need furely to crie most frongly, and with a voice both doubled, and exceedingly ftrained forth, that is, the trust of the grace of the Father ought to be most strong, and not able to be overcome. Againe such is the manner of the Scripture, to witnesse the certaintie of a thing some. time to double or iterate the words, as Jeseph did to Pharach Gen. 41. So here also the spirit twice calleth upon the Father, whereby it may shew the certaintie of his fatherly favour and grace. For the trust hereof ought to be no leffe certaine, then great and unmoveable. Finally it is meet also to persevere, which againe this doubling of the name of Father doth note unto us. For as foon as we begin to call God Father, Satan with all his band moveth war against us, and omitteth no meanes to wreft from us this truft of sonnes toward God our Father, wherefore the word Father must be diligently doubled, that

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that is, our trust and considence must be consisted, neither must wee ever cease from calling upon this Father; but must most earnessly continue in this crie of the spirit, whereby we may obtaine a certaine surcexperience of his fatherly goodnesse, by which our trust in him may be made most certaine and lafe. And perhaps Paul had respect hereunto, when he first set down Abba, which is a word strange to them, to whom he wrote, after adding Pater, that is, Father, a familiar word and of their own language, meaning to signific hereby, that the beginning of so great trust in God is unaccustomed and even strange unto men, but that when the mind hath a while exercised and continued in it although assaled with temptations, it becommeth even samiliar and almost naturall, that we now enjoy God as a dome-sticall Father, and doe in every thing most considently call upon him.

[Verse 7. Wherefore now thouart not a servant, but a sonne, if thou be a somme, thou art also an beire of God through Christ.] Now, saith he, that is after the comming of the spirit of the sonnes, after the knowledge of Christ, thou art not a servant. For asit is said, a sonne and a fervant are to contrary one to another, that the fame man cannot be both alonne and afervant. A sonne is free and willing, afervant is compelled and unwilling : a fonne liveth, and refleth in faith : a servant in works. And so by this place also it appeareth, that we can obtaine no salvation of God by workes, but before thou workest that which is acceptable unto him, it is necessary that thou have received of him and possesse falvation and all things, that thereupon works may freely flow forth, to the honour of fo gracious a father, and to the profit of thy neighbours, without any feare of punishment, or looking for reward. This, that which Paul faith, proveth: If thou be a sonne, thou art also an heire. For it is said before, that we becomethe sonne or God by faith, without any works, and therefore heires also, as this place witneffeth ; for by nature they that are sonnes, the same also are heires. But it this inheritance of the Father be now thine by faith, furely thou are rich in all good things, before thou haft wrought any thing. For how should it be, that by faith thou are the heire of God, without any workes through only grace, and that thou mayeft againe first merit it by workes ? Wherefore the cafe standeth, as I often times fay; To aman that is baptized and beleeveth in Christ, the heavenly inheritance of the Father is already given at once, that is, all good things, they are only hid as yet by faith, for that the manner of the present life cannot suffer, that he should enjoy them being revealed. Wherupon Paul faith Rom. 8. Yea are faved, but by hope, for ye doe not as yet fee it, but doeyet wait, when the possession of your good things shall be revealed. And I Pet. I, it is fald : Your salvation is reserved in heaven and prepared for you, to be shewed in the last time; Wherefore

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the workes of a Christian ought not to have regard of merrit, which

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neighbours, that he doe not live and worke to himfelf, but to his neighbour, whereby he may truly live to the glory of God. For by faith he is rich in all good things, and truly bleffed. Now the Apostle addeth, through Chrift, left that any thinke that fo great inheritance commeth unto us freely, and without all cost. For although it be given unto us without our coft, and without all our merrit, yet it coft Christ a deare price, who, that he might purchase it for us, was made under the law, and facisfied it for us both by life and also by death. So those benefits which of love we bestow upon our neighbour, doe come unto him treely, and without any charges or labour unto him, notwithftanding they cost us something, inasmuch as we bestow upon him, although freely and of meere goodneffe, yer those things that are our own, whether it be labour or part of our substance, even as Christ hath bestowed those things that be his upon us. And thus hath Paul called back his Galachians from the teachers of workes, which preached nothing but the law, perverting the Gospel of Christ. All which things are very necessary to be marked of us also. For the Pope with his Prelates and Monks, hath now too long a time with intruding and urging his lawes, which are foolish and most pernitious, inalmuch as they do every where difagree with the word of God, seduced almost the whole world from the Gospel of Christ, and plainly extinguished the faith of sonnes, according as the Scripture hath in divers places very manifeftly prophe fied of his Kingdom, Wherefore let every one that defireth to obtainefalvation, most diligently take heed of him and all his A . postles, no otherwise then of Satan himself, and his chiefe and most pernicious Apostles. The 21. Dermon of Dr. Martin Luther, of faith and diffidence in Danger and trouble. [Maith. 8. Verfe 23. to the 27.] When lesus was entred into the Ship, &c. A Coording to the historie this text setterh before us, an example of faith and diffidence: whereof we may learne both where there faith and diffidence: whereof we may learne both what a strong and invincible thing faith is, and that it must be exercised and tried even in great matters, and full of perill: and also how desperate a thing onthe otherside diffidence is, and how full of feare and trembling, which can never doe any thing rightly or well. This doth experience most lively fee forth in the Disciples. They, when they entered into the thip with Christ, and whilest there was calmes in the lake, were nothing disquieted in mind, neither felt any feare. Then if one should have asked them whether they beleeved, they would have answered without doubt that they did beleeve. For they did not know that their heart did truft in thet quietnes, for that all troubles were absent, and therefore did reft upon a thing visible, and not upon the invisible grace

of God. Which then was made manifest, as soone as the tempest was rifen, and the way es did cover the flup : for by and by all their trutt and confidence coafed, for that the quietnes and calmes whereunto they trusted was taken away, and diffidence, which before when all things were prosperous, did lurke in their minds, did then appeare. For this is the nature of diffidence, that it beleeveth or knoweth no m rethen it feeleth. For a fmuch therefore as it had poffeffed the brefts of the Apostles, they felt nothing now but the fearefull tempest, and the waves covering the ship, they saw the sea swelling and greatly raging to threaten nothing but death. Thele things only did they thinke upon, thefe enly did they confider, and therefore could there be no measure or end of teare and trembling in their minds ; the more they weighted in their mind the perill, so much more were they terrified, and seemed now to flick in the very jawes of death, hoping for no life or deliverance. And as they could not fo much as thinke any thing elfe because of their unbeliefe, fo all comfort allo was far from them For diffidence or unbeliefe hath nothing whereunto it may trust or flee, wherefore when outward adverfitie commeth, it admitteth nothing into the mind but it, and therefore it can never feele any peace or quietnesse, while this remaineth. So in hell, where diffidence exercifeth full tyranny, there can never be any intermission of desparation, trembling and tertor. But if the Disciples had been then indued with a found faith, and if it had ruled in this danger, it would have removed from the mind the wind and all this tempest, and instead of these would wholly have thought upon the power of God and his grace promifed, whereunto it. would no otherwise have trusted, then if it had fare upon a most strong rock, farre from the fea and from all tempest. For this is the chiefe vertue and cunning of faith, that it feeth those things which are not feen or felt, and feeth not those things which are felt, yea which are now fore upon us, and doe presse and urge us. As on the contrary side diffidence feeth nothing but that which it feeleth. For this cause those things are of God laid upon faith, which the whole world is not able to beare, as linnes, death, the world, and the divell : neither fuffereth he to be occupied with small matters. For who flieth not ceath? who is not terrified and overcome of it? Against this invincible faith standers, year it couragionfly fetterh upon it, which otherwise tameth all rbings, and overcommeth and swalloweth up that un atiable devourer of life So even the whole world is not able to bring under and subdue the flesh. but it rather bringeth under and maketh the world lubje dunto it, and beareth rule over it, fothat he liveth carnally who foever is of the world. But faith subdueth this subduer of all other, holdeth it in subjection, and teacheth it not only to be ruled, but also to obey. Likewile who is able to bear the hatred and furie, ignominie, and perfecution

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But faith even laugheth at all the iniquitie, rage, and furie thereof, and maketh that unto it selfe mattter of spirituall joy where with others are even killed. It doth no otherwise behave it felte againft Stan alfo, who is able to overcome him, which practifeth fo many crafts, and coyles, whereby he stayeth and hindreth the truth, the word of God. faith, and hope, and foweth against them innumerable errors, feds, delufions, herefies, desparations, superstitions, and such kind of abominations, without number? All the world is to him as a sparke of fire to a fountaine of water, it is wholly subdued unto him, in these evills, as (alas) we both fee and trie. But it is faith which troubleth him, for it is not only not made subject to his delusions, but it also discovereth and confoundeth them, that they be no more of any importance, that they are able to do nothing, but doe vanish away, as we have experience at this day-by the decaying and vanishing of the papacy and indulgences: Finally, fin hath that force, that that which is even the least, cannot be appealed, or extinguished of any creature, that it doth not gnaw and tare the conscience, yea if all men should go about together to comfort the conscience; wherein sinne hath begun to live, they should go about it in vaine. But faith is that noble Champion, which overcommeth and extinguisheth every finne, yea if all the finnes which the whole world hath committed from the beginning, were laid Cupon on heap, it would extinguish and abolish them altogether. Is not faith therefore moft mighty, and of incomparable strength, which daresh incounter with so many and mighty enemies, and beareth away the certaine victory? Wherefore Fohn laith in his first Epist. chap. 5. 4. this is that victory that hath overcome this world, even our faith. Howbeit this victory commeth not with rest and quietnes, wee must trie the fight, not without blood and wounds, that is, we must needs feele sinne, death, the flish, the Divell, and the world, yea and that affayling us fo grievously, and with fo great force, that the heart of man doe thinke that he is past all hope, that sinne hath overcome, and the divell gotten the upperhand, and on the contrary fide, very little feele the force of faith. We fee an example, of this fight here in the Disciples, for the waves did not only firike the ship, but did even cover se, that nothing could be now looked for, but that it should be drowned, especially Christ being afleep, and knowing not of this perrill: all hope was then past, life seemed to be overcome, and death appeared to have the victory. But as it fell out, with the Desciples in this temptation, fo also doth it fall out, and must fall out with all the godly, in all kind of temptations, which are of finne, the Divell, and the world. In the temptation of finne, we must needs feele the conscience, thrall unto sinnes, the wrath of God, and hellish paines to hang

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hang over us, and all things to be in that case, as though we were past all recovery. Likewise when we have conflicted with the Devill, it must appeare, as though truth should give place to error, and Satan should drive the word of God out of the whole world, and he himself raigne for a God with his delusions and deceits. Neither standeth the case any otherwise when it commeth to passe, that we are tryed of the world, it must needs be that it should greatly rage, and cruelly perfecute us, forthat it shall sem that no man at all is able to stand, that no man is able to obtaine lafety, or professe his faith : that Caine only shall beare rule, and suffer his brother in no place. But we mut not judge according to fuch feeling and outward appearance of things, but according to faith, the present example ought to stirre us up hereunto, and to be received of us, instead of speciall comfort. For we learne herzof, that albeit sinnes doe urge us, death disquier us, the world race against us, and the Divell lay mares for us, that is, although the waves do cover the ship, yet we must not be discouraged. For although thy conscience being wounded doth feele sinne, and the wrath and indignation of God, yet shalt thou not therefore be plunged into Hell. Neither shalt thou therefore die, although even the whole world doe hate and persecute thee, and gape so wide to devoure thee, as the morning spreadeth forth it felf: they are only maves, which falling upon the ship doe terrifie thee, and compell thee to crie out, we perilh, Lord fave us. Thou hast therefore in the former part of this text, the nature of faith fer forth, how it is wontand ought to behave himself in temptation, also how desperate a thing diffidence is, and nothing to be counted of. The other part commendeth unto us love in Christ, whereby he was brought so farre, that he brake of his fleep, arose, and counted the danger that his Desciples were in for his own, and helped them freely, asking or looking for nothing of them therefore, Even as it is the nature of Christian love to doe all things freely and of good will to the glory of God, and profit of our neighbours, feeking to it felf nothing thereby. For the exercifing of which love man adopted of God, is left in the earth, even as Christ being made man lived in the earth that he might doe for us, as he witneffeth of himself : F came not to beferved, but to ferve, and to give my life for the ransom of many. Mat. 20. 28. [The Allogories of this deed. In this deed Christ hath set forth the life of Christians, and the state of such as preach and teach the word of God. The ship signifieth the Church, the sea the world, the wind the devill, the Desciples of Christ are the Preachers and godly Christians : Christ the truth, the Gospel and faith. Now, before that Christ and his Desciples enter into the ship, the sea is calme, and the wind quiet, but when Christ with his Desciples are entred in by and by ariseth a tempest.

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This is that which he faid : I came not to fend peace but the foord. Matib. 10. 34. For it Christ would faffer the world to live after his own mann, and would not reprove the workes thereof, it would bee quiet en ugh But now feing that he or ashe'h that they which are counted wite men, are fooles: they that are counted righteous, are finn reitheythat are counted rich, are not bleff d, bur miterable, it rageth and is in great furie. So thou mayeft at this day find wife men of this world, which indeed would suffer the Gospell to be preached, if the words of the Scripture finald be fimply declared, and in the mean feaor in the flate at Ecclefiaficall occions not reproved but as foon as theu shalt begin to consemple by the Scriptures all those things which have ben hither obrought in anter a falle name of Religion and to teach ther they are a bereit ded as being of no importance, theu prescheft feditiouf and croubleft the world with unchiffin doctrin. B how doth me prefent tex pirtaine unto us ? A rear tempeft did are where t at Ship went, who ein Chuft and his Disciples were. or the pedid paffe the Sea queety, nothing toffed of the windes, "must be roffed an : covered with waves, because Christ the worlde in C. Fer and kinde of preaching befide war chi cice con contract to defend for that he condemneth all thing of the words, he was held the nines to himself, according to that which he take the second the take the world of second against me: And against a traffe is not a not a the world of sene, of rightcoufnes and of judgement. H. Com de soil preach, but, will reprove, and not this or that man, but, the works and wharfoever is in the world. A ainst this ship of Christ all this temp fi is raised, and it is brought into danger. For the world doth net fuffer hir owne things to be condemned, but Christ connot allow h.m., and it the vidallow them, he had come in vaine. For if the world were wife by it felf, and did know and fall withe truth, what need had there been that Christ and his Diciples should preach? Wherefore leis not a small comfore to Christians, especially to Preachers char they are certaine before, hat as food a they shall begin to preach Charle to he world, they must suffer perfecution, and that it cannot be orbatwife. So that it is a fure figne, and therefore to be wished, that it is the Christian preaching if it be tried with perfecution, especially of the holy, learned and wife men of the world. As it is an undon ted fign alfo, that it is unchristian preaching, if it be praised commonly and honoured of the world, according to that faying Lake 6 Bieffed are yee when men bate you, and put out your name as coill for the Some of mans fake: for fo did their Fathers to the Prophets. Now marke how our spiritual men do behave themselves, and of what foretheir doctrine is : They have got

into their subjection the riches, glory, and power, of the world, and they

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that prayle them, enjoy the honour and pleasures thereof, their case in allthings agreeth with the case of the falle Prophets, and yet they dreboaft themselves to be Preachers and Teachers of Christ, and worthipers of God. The next thing, whereby this deed doth comfor and encourage the Preachers of Chrift, is, that it sheweth where hely is to be asked, when a tempest is rifen rto wir, not of the world, fraot mans wildom or power, but Christ himself, and he alone is able 50 whelp them. Him they must call upon in every diffres with full confidence, in him they must truft, as his Disciples here did. For unleffe they had believed that Christ was able to take away the danger wher. in they were, they would not have awaked him, and prayed him to fave them; although their faith then was very weake, and very much diffidence was in them, for that they did not confidently commit themfelves with him unto danger, doubting nothing but he was able to deliver them out of the mideft of the Sea, and from death it felf. Hereof therefore let it be acknowledged as certain, that as no Judge or Modemor can be given to the word of God, but God only fo there can be had no other maintainer or defender thereof : who as he fendeth it out whether he will without any merit or councell of men, so he alone allo will defend and preferve it without the aid or frength of men : and therefore he that feeketh aid unto this word of men, shall without doubt fall, being forfaken as well of men as of God. Whereas Christ did fleep, it giveth us to understand, that in the time of perfecution he doth fomerimes withdraw himself, and feemerh as though he flept, whiles that he giveth not ftrength valiantly to refit the peace & tranquillity of mind being now difturbed, but suffereth us to wraftle and labour with our infirmity for a while, that we may acknowledge how we are altogether nothing, and that all things doe depend upon his grace and power. As Paul confesseth of himself, a. Cor. I. that it behoved that he should be so pressed and troubled out of measure, that wee should not trust in our selves, but in God, which raiseth the dead. Such fleep of God David often times felt, and maketh mention thereof in many places : Arife, awake, O Lord : why neepest thou? why doeft thou forget us ? &c. In a lumme, the prefent text offereth unto us two principall things, full of confidence and godly boldner. The first, that when persecution is risen for the word of God, wee may fay: Wee knew that it would fo come to paffe. Christ is the ship, therefore the Sea forageth, the winds trouble us, the waves fal upon us as though they would drowne us But let them rage and be furious as much as they may: it is certaine, the Sea and the windes doe obey Chrift, which is the other principal! thing which this text offereth. Perfecution shall xtend no farther, nor rage any longer then he will, and albeit the Waves doe even overwhelme us, yet must they be obedient at his te

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beck. He is Lord over all, wherefore nothing shall hure us : he only endue us with his grace, that we be not overcome by unbeliefe and fo despaire, Amen. Whereas the men merveiled and praised the Lord, as unto whom the Sea and Windes doe obey, it fignifieth that the Gofpel and word of God is so far from being extinguished by persecution, that thereby is forgad farther abroad, and faith also is increased and becometh stronger. Wherein it appeareth how divers the nature divine good thing is from the good things of the world, which decay by calamity and mistortune, and are increased by Prosperity and fortunate affaites: But the Kingdom of Christis increased and frengthened by tribulation and advertitie : but is diminished and weakned by peace and tranquillitie. Whereupon Paul Saith 2. Cor. 12. The Lords power is made perfect through weaknes: which God performe in us alfo, Amen. The 22 Sermon of Dr. Martin Luther, whereinis intreated of the life of a Chaiftian. [2. Cor. 6. ver. 1 to the 10] So we therefore as workers together ere. THis is an admonition and exhortation to the Corinthians, to apply themselves to those things, which they did already know. The words furely are easie to be understood, but hard to be done, and in use mostrare. For insuch merveilous order and colours he painteth out Christian life, as it cannot be pleasant to the flesh to behold. First he faith: As workers together we be feech you. He calleth the Ministers of the word together workers, as 1. Cor. 3, he alfo faith : Wee together are Gods labourers, ye are Gods Husbandry, & Gods building. Which is thus much in effect: Weepreach and labour in the word among you by teaching and exhorting, but God inwardly with his spirit doth bleffe and give the encrease, least that the outward labour in the word be in vaine. And so God is the inward and true Master, which bringeth to paffe all things, whom we ferve in the Office of outward preaching. Now he calleth himself and his Fellowes such together workers , left they should contemne the outward word, as though they either had not need of it, or had already sufficiently atrained to the knowledge thereof. For although God can alone by his spirit, without the outward word work all things in the minds of the eled, yet he will not doe it, but rather will use together working preachers, and worke by their word when and where it pleafeth him, Forafmuch therefore as it feemeth good unto God to give to Preachers this office, name, and dignitie, that they be counted workers together with him, it is not lawfull for anyman to chalenge either that learning or holines unto himself, that he neglect even never so simple a Sermon wherein the word of God is preached, much leffe that he contemne it: for weeknow not when that time will come, when God by his Preacher wil youchsafe to accomplish his worke in us, Secondly, the Apost le

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sofile admonisheth of the danger of losing the light of the Gospell, when he faith : that ge receive not the grace of God in vaine. Whereby hegivet h us to understand, that the preaching of the Gospell is not a perpetuall, continuing and permanent doctrine, but rather that it is like raine that suddainly cometh and soon passeth away, when as the Sun and heate come by and by, and take away all the moy fure that is leftthereof, and afterward forch and hurtthings nevertheleffe. This very experience proveth, for no man shal be able to bring torth even one place in the world, where the Gospell hath remained pure and sincere above the age of one man, but continued and increased while those lived, by whose ministery it began, they departing hence that allo almost wholly departed, and by and by after followed Hereticks and falle Teachers, with their delutions and falle de arine, perverting and corrupting all things. So Mofis foretold his Ifraelites, that by and by after his death it should come to paffe, that they should depatt from the way of the Lord, and corrupt their owne wayes, which the Book of Judges witneffeth to have come to passe. Moreover the same Book faith, that as often as any Judge which had called againe the word of the Lord did dye, they fell againe forthwith to their ungodlines, and made all things worse and worse. So logs the King continued in his duty fo long as Iebotada the Priest lived, who being dead, he began by and by to be a King unlike himself, and left the Office of a good and Godly King. Neither fell it out otherwise after Christ had received his Apostles to himself, almost the whole world was filled with Herefies and falle doctrine. Which Paul pronounced before, Act. 20. 29. I know this, faith he, that after my departing shall grievous Wolves enter in among you, not sparing the Flock, &c. So standeth the case at this day also, the pure and fincere Gospellhath shined unto us, the day of grace and falvation, and the acceptable time are present but they shall thorely be ended if the world frand. Moreover, to receive grace invaine can be nothing elfe, then to heate the pure and fincere word of God, whereby the grace of God is preached and offered, and notwithflanding to embrace it with no dilligence, neither to be changed or altered in life. By this unthankfull floathfulnes we deserve to have it taken away againe as being unworthy of it. For we making so light of the Gospell are undoubtedly they which are bidden and called to the marriage, but whiles being bufied about other matters we despife this grace, the good man of the House is angry with us, and sweareth that he will never tast of his Supper. The same doth Paul now here admonish of, that wee take heed to our selves, least that wee receive the Gos pell unchankfully and without fruit. Yea Christalfo admonished us of the fame, John 12.35. Walk whileft ye have the light, leaft darkneffe come upon you. It ought furely to make us more warie and heedfull, e-Acu

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ven for that we suffered so grievous and pernitious darknesse under the Pope. But wee have now forgotten all fuch things, no thankfulnes. no amendment is found among us. Which how greatly to our owne hurr we negled, we shall shortly feele. For befaith : I bave heard thee in a time accepted, and in the day of falvation have I succoured thee: behold now the accepted time. He describeth here the merveilous felicitie which is there where the Golpell flourisheth, there is no wrath, no revengement, all things are replenished with grace and falvation. yea it is unspeakable how great felicitie these words do speak of, Where. as he first faith a time accepted, it is spoken by an Hebrew figure, and is as much as if thou fay : a gracious time and replenished with the favour of God, wherein God turneth away his Anger, and declareth nothing but love toward us, and aready will to help us. Our finnes are blorred out, not only those that be past, but those also which as yet stick in our flesh, and that I may speake in a word : the kingdome of mercy is present, wherein nothing but forgivnesse of sinnes, and restoring of grace is shewed: heaven thandeth open, the right yeare of Jubile is come, wherein all debts are remitted, and no grace is deayed. Where. upon he faith: Fa a time accepted have I heard thee, that is, now I fayour thee and am mercifull unto thee, whatfoever thou wilt have, pray for it, and thou shalt obtaine it, and certainly receive it. Only let not the fault be in thy felf, pray, while this time endureth. Behold now the day of Calvation. He calleth this the time and day of Calvation, that is of help and felicitie. For we are not only certaine hereof, that God is mercifull and favourable unto us, and we acceptable unto him, but also as we believe, and by faith are fore of his goodnes toward us. fo he declare hindeed, heareth them that crie unto him, helpeth and fa= verh them, yea and make h them plainly bleffed. We therfore worthily acknowledge and contesse this time to be the wished, prosperous, happy, and very day of falvation. For it behoveth that both be together, both that God favour us, and also that he declare his Favour towards us by worke or deed. That he favoureth us, the accepted time which is now present doth witnes a that he doth also help us and finishour falvation, this other witneffeth, to wit the day of falvation, the day of help But as the state of the life of Christians is, if thou wilt judge according to the outward man, thou wilt judge it rather a time of afflictiaron, wrath and indignation, wherein the Gospel is preached, and wherein they live, then a time of grace and salvation. Wherefore the words of the spirit must be spiritually understood, so shall we easily fee and perceive, that these noble and most pleasant names doe most rightly & properly belong to the time wherein the Gospel flourisheth, that it is a time accepted, that is full of grace, and a time of falvation, whereby freely alithe riches and felicitie of Christs kingdome are notably

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hotably commended and fet forth unto us. Let us give no occasion of offence in any thing. Forasmuch therefore as there is so acceptable and gracious a time, let us, faith he, use it worthily, and not receive kin vain First endeavouring to give no occasion of offence to any man. leaft that our office of preaching Christ be reprehended, whereby he fufficiently declareth what offence he meaneth, namely, that the dodrine of the Gospel may not be stumbled at, as though he taught that which is not perfect and found. Now there may be given a double occasion of offence, whereby the Gotpel is reprehended: one, whereby the heathen are offended, when as fome under a pretence of the Golfoel, seeke the liberty of the flesh, will not be obediene to Magistrates, turning the liberty of the spirit, into fleshly licentiousnes. These doe' mervelously offend the discreeter and wifer fort of the Heathen, and make that they hate the Gespel without a cause, which they think doth teach this licentioulnes : and fo as it were with a certaine force they doe by this their insolencie repell and drive them from the faith of Chrift: for they measuring all Christians by these, doe detest them as light men, and troublers of the common- wealth, and therefore not to be suffered. This offence therefore, and this reprehension, or rather harred and persecution of the Gospel we acknowledge to come through these prepoterous Christians. Another offence is, whereby even Christians among themselves are some time offended through the unseasonable use of all Christian liberty, in meats and other indifferent things, whereat the weaker fort in faith doe sometime stumble. Wherof the Apostle hath given many precepts I Cor. 8. Rom. 14. He ex= horteth therefore here unto that, whereof he admonisheth in other words. I. Cor. 10. So behave your felves, that ye give none offence, neither to the Jewes, nor to the Grecians, nor to the Church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many that they might be faved. The fame he teacheth also Philip. 2. that every man lock not on his owne things, but on the things of other men, for fo all offence should be easily taken away, nay none at all should be given. That our ministery be not reprehended. Who can bring to passe that our ministery shall not be reprehended, seeing that the Gospell is necessarily subject to persecution, no leffe then Christ himself? Indeed it is not in us to make that the word of God be not reprehended and persecuted of them which are ignorant of God. and doe not believe : for it is a rock of offence, Efai. 8. Rom. 9. this offence cometh because of ourfaith, and cannot be avoided of us, and therfore the blame therefought not to be laid upon us Howbeit there is an other offence which proceedeth hereof, for that our love is not fufficient dutifull, this cometh through us, inalmuch as our workes are the cause thereof because they do not so shine by faith, that they which

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areconversant with us, may thereby be provoked to serve God, as it is meer. This offence is given through our fault, whom it becommeth for to live, that the Tewes, Heathen and Princes of the world might have no occasion to tay : Behold how light and naughtie these men are, year and very vicked wrerches, the doctrine of life which they follow must needs be evill and pestilent. So our infamie and crimes are occasion of off nee to others, and of hatred and detestation of the most holy word of God. For whereas we ought foro know, preach and follow it, that thereby both our neighbours might be brought unte God, and to the leading of a godly life, and also the glory of God set forth, we by our naugary andflochfull life bring to paffe that it doth not only bring no profit and commoditie to our neighbours, brought into natred and made derestible through our meanes, bearing our ignominie and reproach. Now it is a most horrible sinne and wic. kednesse by our naughtinesse to make the word of God which is most holy and bringeth falvation, to make it I fay, fo odious, and to repell and drive men from it to our own, and their most certaine destruction.

But in all things let us behave our selves as the ministers of God, in much patience, in afflictions, &c. Here he describerh in order the fignes and proper tokens of a Christian life, wherewith it ought to be adorned in outward conversation: Not meaning that one is made a Chris ftian and godly hereby, but as he faith, that by thefe as by proper fruits and figures of Christianitie, we should shew our selves to bee both, and behave our selves as the ministers of God, that is as Christians and godly men. And marke well that he faith: as the ministers of God. It may feem very ftrange, that the ministrie of God confifteth in hele, in many afflictions, in nevefficies, in diftreffer, in ftripes, in prisons, in tumults, in watchings, in fastings, &c. Among these hee numbreth not Maffes, and prayers for the dead, or other trifles of fained worship of God. He rehearseth those things that pertaine to the true andright service of God, whereby the body is chastised, and the fielh tamed. Which is well to be noted, left that any neglect fastings, warchings and labour, and make no account of them for that they doe not justifie. They bring not righteousnesse indeed, yet are they fruits of righteousnesse being obtained, wherein thou mayest be exercised, and whereby thou mayest keepthy flish in subjection, and inforce itto do his dutie. In tumults. He rehearteth tumults or teditions among the rest, not that it becommeth us to teach or move them, who ought to obey Magistrates, and with quietnesse to live obedient unto all in that which is good, as Paul teacheth Rom. 13 and Chrift Matth. 22. Give unto Cefarthofe things that are Cefare: but that we muft beare rumules of others, as also necessicies, distresses, ftripes, and imprison-

ments, which we must cause or procure, unto none, but suffer being

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procured and laid upon us by others. Wherefore in the first place her feteth much patience, which furely moveth no fedition or tumult, but rather luffereth it, and appealeth it, if it can. But in the meane feafon ittingularly comforteth us at this time, when as tumults are commonly imputed unto us, for that this is incident toa Christian life, that for the preaching of the Gospel it is accused to raile sedition, which it rather fuffereth being raifed of other against the word of God. For as in time past Achab accused the most holy Propher Elias of Sedition, affirming that it was he that troubled Ifraell, when as he himfelfe indeed did trouble it : fo is it neither a fhamefull nor new thing, for us to bee accused of the same, when we preach the same word. Let us thinke when the enemies of God lay this reproach and flander upon us, that not only Elias, not only the Apostles, but Christ himselfe was counted of the Iewes a feditions fellow, and crucified, a title being written in three languages and put on the croffe, that he should of all be counreda feditious king of the Iewes, which would have moved that peo. ple against Celar, and adjoyned them unto himself, who indeed by word and example, of his life raught nothing more then submission and obedience, and lived fo that he was ready to profit and minister unto all. As for the rest whereof the Aposties here maketh mention, as patience, affliction, necessicie, diffresse, fripes, prisons, labour, watchings, fasting, puritie : it is easie to understand how they pertaine to the ministrie of God, who truly disdaineth to have flouthfull, idle, gluttonous, and drowfie Ministers, and such as cannot abide advertitie and trouble. But hespecially reprove th our delicate ones, which quietly enioy revenues and rents, and take their delight and pleasure, thinking that it is an unworthy thingthat they should labour, for they are thaven, wear e long gownes, and crie out in temples, &c. Howbeit thefe shall not be able to approve themselves before God, who will have all to labour, and eate their own, and not other mens bread, as it is writ-Paul to the Theffalonians. Who therefore teacheth here alfo, that God is served by labour, and not that onely, but that wee alto are thereby proved and commended to be the ministers of God. Inknowledge, Paul taketh knowledge here for that which we call prudence or wisdome, whereby we use things with reason, behaving our felves with discretion and comlines. Of which knowledge the faying also of Paul Rom. 10, is understood: They bave the Reale of God, but not according to the knowledge, that is, they beare a zeale to the Law not prudently, not weying and confidering all things well, that they might doe no undecent thing. Wherefore whereas he here expressely requires h knowledge in the ministery of God, he therby admonisherh us, that we frame our life with reason, and order it prodently, in all things keeping a meane, and having an advised regatd

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gard of our Neighbours, least that in any thing we offend the weaker fort, with unseasonable use of Christian liberty, and that we dee all things to the edifying of all. So we must labour, fast, warch, and apply our felves, to chaftity, and fuch other things, not above meafure, that either the body may be in danger by too much hunger and watching. or the true purity of life by overmuch abitinence from matrimoniall company, but we must use these things with knowledge, that is, with convenient wildom and discretion, that they may not any whit hurt, but alwayes edifie. Whereupon Paul. 1. Cor. 7. expressely admonish. eth maried folkes, that they abitaine not overmuch from mutuall company, least that they be tempted of Satan. In all these therefore, in fastings, watchings, labours, chasticie, &c, the Apostle would prescrib & appoint no rule, law, or measure, which the councels of the Pope and Monks do, but the mean or measure to be observed in them he left free to every mans knowledge and discretion, that every one may confider with himself how much or long he must labour, fast, watch crabstain, to this end, that the flesh may be tamed and made obedient to the spi-In long suffering, in kindnes, in the boly spirit. What the two former are, the A postle hath sufficiently declared Rom. 2, Gal. 5. But wheras he faich : In the holy Spirit, it may be understood after two forts, either that he speaketh of the holy Ghoft, God himfelfe, or that he meaneth by the holy spirit the true force and manner of a spirituall life, as though he would admonish in this manner : Beware of an hypocriticall spirit, which will be counted for a holy spiric through a merveilous thew and craft y counterfeiting of spirituall things, when it is indeed an unclean, prophane, and evill spirit, and bringeth in nothing but Sects and Herefies. But live ye in the true and holy spirit which is given of God, which giveth and maintaineth unitie, one minde, heart and affection, wherof he speaketh also Epb. 4. Endeavour to heep the unitie of the spirit in the bond of peace. They therfore which persevere in the same true faith, minde and sentence, behave themselves as the Ministers of God in the hely spirit being truly spiritual, and living a spirituall life. For a sincere spiritual life, which is led by the affiftance of the holy spirit of God, is also led in the unitie of mindes the heartes by faith being affected after the fame In love unfeyned, in the word of truth. As he fet the holy fpirit against hereticks and falle Prophets, so he setethunseined love against floathful and fluggish Christians, who albeit they have the same meaning and minde in the true spirituall lite, as concerning opinions of doctrine, yet are they remiffe, cold and faint in love. so he feteth the word of truth against them which abuse the word of God, and interpret it according to their own affections, that thereby they may get them a name and profit. For as falle ipirits doe contemne the word of the Scriptute

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Scripture, and prefere themselves before it: so these do indeed boast of the word, and will be counted masters of the Scripture, but by their interpretations doe pervert the sense and meaning thereof. Against these Yeter speaketh: If any man speak, let him speak as the words of God, that is, let them take heed that he be certaine that those words which he speaketh, be the words of God and not his own vaine imagination. Now Paul calleth that here the word of truth, which is the sincere word of God, not which is unsincere and sained, which for almuch asit is ours, is false called the word of God. For that which we call the true and right word, the Hebrewes call the word of truth.

In the power of God. Of this power Peter also speaketh, I Pet. 1. If any manminister, let him doe it as of the ability which God minifreth. And Paul Colof. 1. Whereunto I alfo labour and firive, according to his working, which workth in me mightily. Again Rom. 19. 1 dare not (peak of any thing which bath not wrought by me, to make the Gentiles obedient, &c. Chriftians muft be certaine that they are the kingdom of God, and do nothing at all, especially in spiritual functions, and those things that pertaine to the salvation of soules, whereof they are not certaine, that it is not they which worke, but God that workerh by them. For in the kingdome of Godit is meet, that God alone doe fpeak, command, do, difpole, and worke all things. This Christ meant when he faid Marth. 5. Let your light fo fine before men, that they may see your good workes, and glorifie your Father which is in heaven, as the author of them, which doth them and not you. armeur of right conficeffe on the right hand, and on the left, by boncur and distanour, or c. This armour he discribeth more at large in the I piftle to the Ephesians and Theffalenians. He rehearseth there the girdle of vericy, the breaft place of righteouinelle, the showes of preparation to preach the Golpel, the shield of faith, the helmer of salvation, &c. This armour of righteoulnesse, he calleth in his Epistle to the Ephefisns, the Armour of God, both are to this end, that he may turne Christians from corporall and prophane armour, and admonish them, that they are a spirituall people, and therefore must be furnished with spirituall armour, wherewith they must alwayes fight a spirituall fight with spirituall enemies, which here he rehearseth, and sheweth that theydoe affaile us both on the right hand and on the left. On the lefe hand he letteth difhonour, evill report, and that we are counted as deceivers, unknown, dying, chaffned forrowing, poore, having nothings For all these things come unto Christians, they are openly defamed. being reproached to their face, and by infamie fally accused and railed on, counted as deceivers and followers of most wicked trades. are as unknown aithough noble, all refusing to be friends with them because of the perrileus confession of the name of Christ, yea it many times

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times commeth to paffe, that they that were their most ! familiar friends are ashamed of them, for that they have so evill a report, and are very ill spoken of among the chief, richest, wifest, and mightieft of the world. They are dying, that is, as sheep appointed to the flaughter, they look for death every moment, by reason of the great hatred and envie which the evill beare toward them, being alwayes perfe. cuted of the chief of the world. They are chastised, for it oftentimes falleth out that they are stricken and beaten, and doe by other discomodities trie how they are envied of the world, and how great indignation the mighty of the world beare against them. They are as forrowing for all outward things are against them, and the whole world giveth many Caules of griefes unto them. They are as poore, for there is no man of the world which will give them any thing, every man is ready to hurt and endammage them. Neither doe they possesse anything, for although all things be not taken from them at once, yet are they in that fate that they dayly look for it. Against these Adversities and as enemies affayling us on the left hand, it is needfull that we be fortified and fensed with the Armour of God, lest that we either despaire or faint, Now this armour is a fure and invincible faith; continuall confolation and exhortation of the word of God, and a lively hope and undouted expectation of the help of God. When being furnished with these, we luffer all things patiently, standing stedfast in our dutie, we declare our selves the sincere ministers of God, which the false Apostles and Hypocrites can neverdoe, although they faine that they ferve God.

On the right hand he feteth glory, prayles, that we are counted true, knowne, do live, are not killed, doe rejoyce, enriching many, possessing all things. For it alwayes falleth out, that there be some which make account of Christians, and reverence them, among whom they are well reported of, and counted true in doctrine, wherefore some are not wanting which joyne themselves unto them, and doe openly pretend friendship with them, freely pronoucing them to be the Ministers of God. Neither doe they dye fo oft as they are brought into danger, and being chaftened are not alwayes killed. Finally it cometh to passe by the confolation of the spirit, that they doe then most of all rejoyce, when they are in greatest affliction. For their heart rejoyceth in God, which joy burfteth forth, and uttereth it felte in words, workes, and gestures. And albeit they be poore in corporall subflance, yet are they never famished with sunger, but with the word of God doe enrich very many in spiri and stand not in need of any thing, although they have nothing, for all things are in their hands, Forthat ail creatures muft lerve the believers, as Chrift faith : To him that believeth all things are possible. chings albeit they be the excellent gifts of God, notwithstanding if the

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feare of God should be absent, even they should be turned into enemies untous, and therefore it is needfull that we be ftrongly fenfed against them with the armour of God,left that they make us waxe proud, or infolently puffe us up. A Christian man therefore is merveilously free, and addicted to nothing but to God alone, he fetteth God only before his eyes, he endeavoureth ro come fireight unto him by the middle and hie way, between those things which affaile on the right hand and on the left, fo that he is neither thrown down by adverfity, not puffed up by prosperity, but useth both most rightly, both to the glory of God and profit of his neighbours. We must, faith the Apostle, live fuch a life, while it is the time of grace and of the lively light of the Gospell, lest that while this day shineth we worke not, and that shall have shined unto us in vaine. This is the true ministery of God which only he alloweth, wherein he grant that we may ferve him, and that moft duti. Abe 23 Sermon of Dr. Martin Luther confully, Amen. cerning Mentation. [Math. 4. 1. to the 11' Then was Felus ted afide of the Spirit into the Wildernes to be tempted &c. His text bath therefore been appointed to be read in the begining of the folemne fast, which hath hitherto bin commanded for forty dayes, that the example of Christ being commended to Christians, they might thereby be provoked to keep that fast so much more religiously, which furely was nothing but a vaine trifle. First, for that no man is able to follow the example of Christ, who lived without any meate, forty dayes and fo many night, Christ rather followed the example of Mofes herein, then gave untous any example to follow. Mo: les received the Law, was forty days & forty ni. hts in the Mount-Sinai without meat: so long time would Christ also fast, coming to bring and publish a new Law. Again, this fasting is a perverse thing, inasmuch as it was ordained of men. For albeit Christ fasted forty dayes, set have wee no word of his whereby he hath commanded us also to coe the fame. He did many other things besides, notwithstanding he will not have us also to do them; those things that he hath commanded us to doe, those things, I say, we must endeavour to do, that thereby we may obey his will. But the most Pestilent thing of all herein was, that week took upon us, and used fasting as a good and meritorious worke, not to tame the flesh thereby, but to satisfie for sinnes, and to procure the favour of God unto our selves. Which wicked opinion made our fasting fo foule, filthy, and abhominable before God, that no feaftings, Banquers, gluctony, and drunkennesse are so filthy and detestable before him, and it were better to drink and bib day and night, then fo to faft. And although this ungodly and wicked intent had not defiled our falling, but that it had been ordained for chastifing the body, nevertheles forasmuch asit was not left free that every one might have taken it S 2 apon him

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him of his own accord, but it was inforced by the lawes of man, fo that most which fasted, fasted against their wills, and with a grudging mind. it could not be but vaine and unacceptable to God. I speak not what other hurt it did to women with child, in young children, in the weak and aged. Wherefore we will more rightly confider this text, and fee what manner of fasting it teacheth by the example of Christ. The Scripture commendeth unto us two forts of fasting which are laudable: one, which is taken upon us of our own accord, to tame the flesh, Whereof the Apostle speaketh, & Cor. 6, where he exhorteth us to behave our felves as the Ministers of God, by labours, watchings, and fastings among the rest. Another, which indeed is not taken upon us willingly, yet is willingly borne of us, when by reason of need and poverty we have not whereon to feed. Whereof Paul speaketh also in the firft Epiftle to the Corinthians, the fourth chapter : Vato this houre we both hunger and thirft. And Christ Matth. 9. When the Bridegroom Shall be taken from them, then hall they faft. This fasting Christ teacheth us by his present example, who being alone in the defart and having no meat, did fuffer that hunger and need patiently. The first of these two fasts may when we please be left and broken with eating of meat : but this last must be suffered untill the Lord end and breake it. Now the cause why the Evangelist did so diligently first declare, hat Jesus was led afide of the spirit into the wildernesse, that he should there fast and be tempted, is this . left that any taking upon him to fast of his own mind, and for his own commodities lake, should in vain endeavour to follow this example of Christ. For he must looke for the leading aside of the spirit, he will cause fasting and tentation enough: for he that without the leading afide of the spirit, should voluntarily bring himself into danger of hunger, or any other tentation, when by the bleffing of God he hath what to cate and drinke, and whereby to live quietly, he, I fay, should plainly tempt the Lord. We must not procure to our selves Provertie and tentation, they will come soone enough of themselves, only when they are sent of the Lord we must endeavour to beare them patiently. Fefus, as the Evangelift writeth, was led afide of the Spirit to the wilder neffe, he did not choose to himself the wildernesse. They are led with the spirit of God, which are the sonnes of God, Romans 8. The good things which the Lord giveth, he giveth for this, that wee may enjoy them with thanklgiving, not that we should negle & them, rempting him. Moreover, this historic is written unto us both toin-Aruct, and also to exhort. To instruct, that we may learn hereby, that Christ by this his fasting, hunger, tentation and victory against Satan did ferveus, and furthered our falvation : that who foever beleeveth in him, may never need, or be hurt by any tentation, but rather shall abound with good things in the midelt of povertie, and be fafe in the midest

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midest of tentation, for that his head and Lord Christ hath overcome all these things for him, whereof by faith he is most certaine, according as the Lord him elf faith John 16. Be ye of good comfort, I have overcome the world. And it God could without meat Hourith his Chrift forcie dayes and so many nights, so hecan also Christians. We are exhorted also here, that according to this example of Christ, we suffer hunger, tentation, and other necessities when they come, and when the case so requireth, to the glory of God and profit of our neighbours And furely if we doe earneftly confesse and stick to the word of God. these things will undoubtedly come untous. The present text therefore containeth a mervelous confolation and strengthning of faith, against the filthy and incredulous belly, which being diligently and faith. fully weighed, our conscience shall be very much comforted and frengthned, that we may not be carefull for living, but truft with a full confidence, that God will give us plentifully those things that bee necessarie. Now, that this tentation also is incident unto us it is manifest. For as Christ was led aside into the wildernesse, that is, was lefe alone of God, Angels, men, and all creatures, which might help him : so also falleth it out with us. We are led aside into the wildernesse, we are forfaken and left alone. And this indeed is it, which especially grieveth us, to feele or perceive nothing whereunto we may trust, or from whence we may look for help. As when it lieth upon me to prepare fustenance for me and mine, and I have nothing at all of my felfe, neither perceive any help comming from any man, neither know where to look for any. This is to be led afide into the defert, and to be left alone, I being in this case, am in the true exercise of faith, then I learn how I my felfam nothing, how weak my faith is, how great and rare athing found faith is, and how deep abominable incredulity is feeled in the hearts of all. But he that hath as yet a purse heavie with money, a feller full of wine, agarden replenished with grain, he is not yetled afide into the wildernesse, or left alone, and therefore cannot feele tentation while these things remaine, Secondly, Satan commeth, and tempteth Christ with this care for the bellie, and diffidence of the goodnes of God, faying : If thou be the sonne of God, command that these stones be made bread. As if he should say according to the Dutch proverb: Trust in God, and in the meane season negled to bake bread. Tarrie till a roafted chicken flie into thy mouth. Go now and fay that thou hast a God, who is carefull for thee, Where is now that thy heavenly Father, who hath fo great a care of thee? Hath he not goodlily for saken thee? Eate now and drinke of thy faith, and let us see how thou shall be sufficed: it were well with thee, if thou couldest feed on stones. What agoodly sonne of God art thou? How fatherly doth he behavehimself toward thee? He sendeth thee not so much as a peece \$ 3 of

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of bread, but luffereth thee here to be pined with hunger. Ge now, and beleeve yet that thou art the fonne of God, and he thy Father. Surely with these and such like cogications he tempteth all the children of God, which Christ also undoubtedly felt, for he was not a block or stone, but very man, although pure from sinne, as he also continued, which is not given untous. Now that the Devill tempted Christ with care of the bellie, diffidence and wicked defire, the answer of Christ doth sufficiently declare : Man liveth not by bread alone, Which is as much as if he had faid : Thou wilt have me have regard to bread alone, thou dealest with me, as though I ought to have no other care but of meat and food for the belly. This tentation is very common, even among men that are of the most perfect fort, but they especially feele it, which when they are poore, have notwithstanding wife and children to nouriff and maintaine, and therewithall an emptie house. Hereupon Paul calleth coveteousnesse the root of all evills, for that it is the right ofspring of diffidence. And what thing elle, but this diffidence and care of the bellie, is the cause that many Fare fo loath to marrie? what elfe doth hold fo many thousand men in whoredom and unchast living, and detaineth them from matrimo. nie, but this immoderate care of the bellie, and ungody feare lefte hey should be pined and perish with hunger? But the present deed and example of Christ should be thought upon, who although he had been without meat fortie dayes and so many nights, yet was he not quite forfaken and left destitute. But the Angels at the last came, and ministred all things necessary unto him. Thirdly, we may fee here how Christ meeteth with this tentation of the belly, and overcommeth it. He feeth nothing indeed but Rones and that which cannot be caten, therefore from these things that were before his eyes he removeth his mind to the word of God, thereby both ftrengthning himfelfe, and overthrowing the Divell. On which word Christians, especially when Poverty presseththem, and all things seeme tobee turned into stones, and the mind doth now tremble for feare of hunger : ought with a ftrong faith to lay hold, and answer the tentation that would quite discourage them : What if the whole world were full of bread? yet doth nor man live by bread alone, there is need of another thing, that is of the word of God. Now for almuch as thele words are of mervelous force and efficacie, we must a little stand upon them, and endeavour to declare them, and not light. ly paffe them over. These words therefore Christ took out of the fife book of Moses, Deut. 8. 3. where Moses speaketh thus unto the Israelites: The Lord thy Godhumbled thee, and suffered thee to bunger, and feed thee with Manna, which neither thon nor thy fathers brewof, to make thee know that a man doth not live by bread only

but by every word that proceedeth out of the mouth of the Lord. Which is as much as if he had faid : Whereas he suffered thee to hunger, and vet thou didft not perifh, thou mayeft thereby eafily know, that it is God which suftaineth thee by his word, even without bread. For if we did live and were nourished by bread alone, it were necessarie that we should be alwaies filled with bread. But it is the word of God that nourishethus, which he will have preached, that wee may know that he is our God, and that he will shew himself bountifull and gracious unto us. We are taught therefore by this answer of Chrift. and testimeny of Moses, that he which beleevethin the word of God. hall undoubtedly have experience of two things. First, that when meatis wanting, and he is pinched with hunger he is as well sustained and ftrengthed by this word, that he die not or perifh with hunger, as if he might abundantly enjoy meat, this word of God, which he otbaineth in heart, nourithing and strengthning him without mear and drinke. And if he have but a little meat, he shall perceive that little, although it were but even one peece of bread, to feed and nonrishhim no leffe, then if he did injoy princely fare. For nor by bread, but by the word of God the body is nourished and preserved, like as by it it was made, as alfo all other things, like as by the word they were created, fo also by it are they preserved. The other thing, which we are here taught that the beleever shall have experience of, is, that at the length he shall affuredly receive bread, from whence soever it come, yea although it thould raine downe from heaven, as Manna did to the Ifraelites, in a place where no other bread could bee gotten. Leta Christian quietly promise to himself and looke for these two things, his hope cannot be frustrate, either he shall have in hunger somewhat to eatefrom whencesoeverit be given him, or his hunger shall he made sotolerable auto him, that he shall be no lesse fed, then if he were fed with bread, the power of the word of God nourithing and fustaining him. Those things that I have faid of bread that is, of meat, are also to be understood of drinke, apparall, house, and all things necessarie unto this life. It may be indeed that a godly man doe need apparell, or an house, &c. but at length he shall have them. The leaves falling from the trees shall sooner bee turned into coates and cloaks, then we can be left naked, or furely those garments which we have shall not wax old, which the Israelites tried, whose cloaths and shooes in the defart were not torne, as also a most wide wildernesse was unto them in stead of houses, places unpassable, passable, unwatrie, watrie, finally the stony rocks, fountains of water. For the word of God-standeth fure and unmoveable: The Lord is carefull for us. And Paul faith : God givet bus abundantly all things to enioy. 1 Pet. 5. 7. 1 Tim, 6. 17. Alfo Chrift faith Mat, 6. Seck firft the k ngaome

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Kingdom of God, and all things shall be mniftred unto you, only be carefull for nothing. Such words and promifer of God must needs remaine true for ever, and therefore no good thing can be wanting to them that beleeve. This even daily experience may teach us. We fee commonly poor folks and their children to be bester liking then many rich folkes and their children, for that the use of their small suftenance is by the bleffing of God increased, and doth much more feed an nourish them, then all that most aboundant sustenence doth feed and nowith the rich. Now, whereas the wicked doe sometime suffer need, in the zime of famine some doe even dye through hunger, that is, the special! vengeance of God, as is also the pestilence, war, and such like. Otherwife it plainly appeareth, that not mear, but God doth feed and fuffain us. Howbeit whereas God feedeth the world with bread, and not with his word alone without bread, he therefore doth it, that he may so hide his work, and exercise our faith. So he commanded the Ifraclites, that they should prepare themselves to battell, and yet he would not have the victory to be gotten by their fword and labour : but he himself would by meanes of their sword and labour, overcome and vanquish the enemies. Here also it might be said, that the Souldier doth flaie and overcome the enemies, not by his fword alone, but by the word which proceedeth out of the mouth of God. Whereupon David faith Pl.44. I will not trust in my bow, it is not my found that can fave me. And again. He is not delighted in any wans leggs: a man of great might is not delivered by much strength: a hor fe is but a vainthing to fave a man. &c. Pf. 147.10. Nevertheles God useth men, Iwords, horses, and bowes, how beit not by the power and strength of them, but by them as by certaine meanes or influments, he himfelf fighteth and overcommeth. This he harb lufficiently declared oftentimes, when he hath overthown the enemies and delivered his people, which furely he daily doth, when the case so requireth, After the same fort God useth bread alfo, by it, forasmuch as it is made for that use, he feedeth us. howbeit when it is wanting, he neverthelesse teedeth them that bee his, even by his word, without bread, as he doth at other times by bread, fo that bread doth as it were worke under God, as the Apostles and Preachers of the word in spirituall and evangelicall meat serve under him, as it is mentioned. I Cor. 3. For as Godufeth their ministrie to reach men, he himselfe by his spirit speaking in their hearts through it, and doing all things alone, which he both is able to doe, and often times wont to doe without the ministrie of the Preachers of his word, although he will not in the meane feafon have the ministrie of his to be dispised, and so himself tempted : so to the nourishing of our outward man, he outwardly ufeth bread, although he doth make by his word inwardly, that we be nonrished and ftrengthned, which he can 28

is well doe, and is wont to doe. when bread is away, that all our noufifment may be attributed to the word, and not to bread, which hee ukth as an instrument, but yet of no necessitie. That I may speake biefly, all creatures doeas it were serve under him, and are his inframents, without which notwithstanding he is able, and oftentimes wont to worke : by this meanes providing, that we may depend on his word alone, neither trufting more unto him, when we have bread and other things which our life useth, neither lesse when we want them, but may use them with giving of thanks when he bestoweth them upon us, when otherwise, may patiently be without them, being certain ne verchelesse, that we shall live and be nourished in both times, both when we have them, and when we have them not. And by this faith that vaine and ungodly care of the belly, greedy defire of things, and carefulneffe of life are overcome. Then the Devill toche him up into the boly City, ore. This temperation is quite contrary to the former. He affaileth us with fuch temptation also, whereby he goeth about to move us to tempt God, even as he willeth Christ to cast himself down from a pinacle of the temple, & fo tempt God, when there were ladders, by which he might descend, & that this temptation provoketh to tempt God, it is manifest even by the answer of Christ, who answereth Satan in this manner : It is written ; Thou falt not tempt the Lord thy God. Hereby he fignifieth, that the Divell would provoke him to tempt God. Now this temptation doth not amiffe follow the former. For when the Devill perceiveth the heart, that in poverty and necessity ittrusteth in God, he by and by maketh an end of tempting by care of the belly and defire of things, as being weaker then that by it he may overthrow one fo ftrong in faith. He thinkerh therefore with himfelf : If he professe himself to be offo religious and affured a mind, J will on this fide also give occasion to sinne. And so he setteth upon him on the right fide, affirming that that is to be believed, which the Lord hath neither spoken, nor commanded to be beleeved. As is this: If hee should bring thee to fuch madnes, that when thou hast bread at home given thee of God, as he of his goodnes giveth unto us every day, thou wouldest not use it, but wouldest procure to thy felt necessice and hunger, faying: I must trust in God, I will not feed on this earthly bread, I will tarry till God give me other from heaven. This were to tempt God. For he doth not command thee to beleeve, that that thing shall come unto thee whereof thou hast need, if it be alreadic come of his liberalitie. For why shouldest thou believe that he will give that, which thou hast already of his gift? Thou feest therefore that the Divell doth here object a certaine necessitie and need unto Christ, where there is none. For there was a sufficient meane to descend from the pinacle of the temple, neither was it reason to attempt this new unaccuftomed

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stomed and unnecessary meane whereunto Saran perswaded. More. over allegorically we may by this doing of Satanperceive his craft and Subtiltie. Hee took lefus, faith the Evangelift, into the boly City, and fet bim on a Pinnacle of the Temple. By this temptation he replemisheth men with cogitations that feeme most holy, that they may thinke themselves most plentifully endued with faith , to Rand in a very holy place, when as notwithstanding they Fare fet not in the Temple, but on the Temple, that is, not in the finceritie of faith, but in a vaine outward shew of faith. Neverthelesse he is in the meane season in the holy citie, because that this kind of men is wont to be no where but among Christians, where the word of the Lord and the preaching of faith is daily heard, who also like Cunto Saran, have sentences of Scripture in a readinesse as concerning the words, although they alwayes pervert and wrest them to their own errour and falle imaginations. So Satan recited here unto Christ out of the 91. Pfalme, that God doth command his Angels concerning his children, that they keep them, lifting them up with their hands. But the deceiver concealed that which is added, that is, in their wayes. For thus hath the Plaime 91, 11. He will give his Angels charge over thee, to keep thee in all thy mayer, coc. So that the custodie of Angels is not by the commandement promifed untous, unleffewe walke in our wayes which he hath prescribed us. If we walke in them, we shall affuredly be kept of Angels. Howbeit the Devill faith nothing of the wayes of the Lord, but promifeth by corrupting she faying of the Pfalme, that it is commanded to the Angels, to keep us in what wayes foever, whereof the Lord hath commanded nothing. And this is Satans seducing, and perswasion to tempt God. But this temptation doth Tnoteafily happen in these outward things, as are bread, apparell, houles, &c. Thou mayeft find indeed some rashheads, which for no cause doe put their life, goods, and good name in great danger, as they doe which goe on warfare of their own accord, which leap rashly into most deep waters, or go voluntary into other no small dangers. Of whom lefus the fonne of Syrach faith : He that lowet b perill, shall perish init . Ecclef. 3. 27. Whereof the Germaines have a proverb: Self doe, felf have: what every one followeth, that he commeth unto. So is it almost usual that none are oftner drowned, then they that are most exer-Cifed in Iwimming, and none fall more perilously, then they which use to attempt high matters. But he shall be hardly found, which having a falfe and overmuch confidence in God, attempteth any luch thing, or useth nor the things present, as bread, apparell, house, and fuch like, looking with perill, while God provide otherwise for him by miracle. We read of a certaine Heremite, who because he had vows ed to take bread of no man, brought himself into perill by hunger,

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end so perished, and undoubtedly went strait unto hell, because of that sille taith and tempting of God, which he learned no other where but of the devill, so that his madnesse was altogether like that, where unto saran here perswadeth Christ, to wit that he should cast himself down from a pinacle of the temple. Howbeitthou shalt find very few which doe follow this Heremite, and doe differre to injoy corporall things present for that they hope that God will give them other from heaven.

But in spirituall things, which concern the nourishment, not of the body, but of the foule, this tentation is wont to be both mighty and often. In these God hath appointed a certaine manner, whereby the foule may be fed, nourished and strengthned, both most commodionsly, and also most blessedly, so that no good thing at all can be wanting unto it. This nourishment, this strength, this salvation, is Christ our Saviour, in whom the father hath most abundantly offered and given all good things. But there are very tew which defire him, the most part feck some other where, whereby their soules may live, and obtaine falvation. Such are all they which feek falvation by their workes. These are they whom Satan having fet on a pinacle of the temp'e, biddeth them cast themselves down, and they obey him They descend whereas is no way; that is, they believe and trust in God, yet fo, as they trust also in their own workes, in which is no place at all for faith and truft, no way or path unto God, wherefore throwing themselves down headlong, they break their neck, falling intoutter desparation. Now Satan perswadeth miserable men unto this madneffe, as also he perswaded Christ to cast himself down from a pinnacle of the temple, by places of Scriprure perverted and milapplyed, wherein works are commanded, whereby he maketh them beleeve, that the Angels finlikeep them, that is, that they shall beap. proved of God, when as indeed they can by nothing fo offend him, as by that mad trust and confidence in workes. For they acknowledge not, that the Scripture doth no where require workes without faith, or that it doth every where require a found and lively faith from which works proceed. We have at large declared who are fuch, namely, incredulous hypocrites, which are given to workes without faith, which fallely booft of the name of Christians, challenging to themselves to be chiefe in the flock of Chrift. For this tentation must be in the holycitie. Now these two tentations, and the causes of them doe greatly differ. In the former cause why men doe not beleeve is need and hunger, for they are thereby moved to diffrust God, and dispaire of his goodnes. In the latter, the cause why they doe not beleeve is overmuch abundance, for that miserable men are full of most plentifull and abundant treasure, so that they loath it, coveting to have some other special thing, whereby they may procure the salvation of their

their soules. So our case standeth ill in both respects: If we have no. thing we dispaire, and distrust God ; if we have plentie of things, wee loath them, and require other, being then allo void of faith. Concerning the first, we flie and hate scarfitie and feek plentie : concerning the latter, we seeke scarsitie, and flie plentie. Howsoever God dealeth with us, we are nor content : our incredulitie is a bortomleffe pit of malice and ungodlineffe. Again the Divell took bim up int an exceeling bigh mountaine. Here he tempteth with vaine glory and power of the world, as by the words of the devill doth plainly appeare, who shewing Christ the kingdomes of the world, offered them to him, if he would worship him. By this tentation they are overcome which revole from faith, that they may enjoy glory and power here, or at least do so temper their faiththat they lose not these things : In the number of these are all heriticks and troublers of the Church, which doe therefore either leave, or oppugne the finceritie of faith, that being exempted out of the common number they may be extolled on high. So we may place this tentation on the right hand, as the first affaileth us on the left. For asthe fift tentation is of adversitie, whereby we are moved to indignation, impatiencie, and diffidence, fo this third tentation is of prosperitie, whereby we are provoked to delights, glory, pleasures, and whatfoever is excellent and delectable in the world. The fecond tentation is altogether Spirituall, whereby Satan by deceit, and merve. lous and secret subtiltie goeth about to withdraw man from faith. For whom he cannot overcome with povertie, scarcitie, necessitie, and miferie, them he tempteth with riches, favour, glory, delights, power, &c. and fo heaffaileth us on either fide, yea when he prevaileth by neither way, he goeth about, as Peter faith, and attempteth all meanes, that whom he can overcome neither by adversitie, that is, by the first tentazion, nor by prosperitie, that is, by the third tentation, he may overcome either by error, blindnes, or falle understanding of the Scriptures, that is, by the second tentation which is spirituall, and therefore most hurtfull. By which if he prevaile against any, they are also overcome both on the left side and on the right. For whether they suffer such po. vertie, or enjoy plenty of things, whether they contend, or yeeld unto all things, both is nothing : while they are in errour, either patience in adversitie or constancie in prosperitie can be of no importance. For in both even heriticks oftentimes do notably excell, and it is a practice of the divell ofttimes, to faine himself overcome in the first and third tentation, that he may reigne victour by the fecond. He can be content that they that be his doe often times suffer povertie patiently, and doe also contemne the world, although they do neither of both with a simple heart, and fincere faith. Every one therefore of these three tentatitions is grievous and very hard, but the middle one is most perillous of all,

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all for it affayleth the doctrine of faith, and is spiritual and wone to deceive in spirituals things. The other two also doe affaile faith, howbeit in these outward things, as adversitie and prosperitie, although they doc also urge us very fore. For it cannot be a little grievous to suffer povertie, to want bread, and such other things necessary. Againe itis no leffegrievous to neglect, and wholly to deny favour, glory, riches, friends, companions, and other commodities which we have. But an entire and found faith in the word of God can performe both notably, and if it be a ftrong faith, they feem very easie and delecable untoit. We cannot certainly know the order of these tentations which happened to Christ, for that the Evangelists have not described them after one order. For Luke hath fer that laft, which Matthew hath fer in the mideft, and that which Matthew hath fer laft, Luke hath placed in the mideft. But there doth not fo much confift in the order. Notwithstanding when any will teach the people concerning these tentations, it were better to follow the order of Luke. For he may fiely fay, and thus rehearle; that Satan doth first tempt us with povertie and adversitie, whereby if he prevaile not, that he tempteth us with profperitie and glory, which if he doe in vaine, that he affaileth us with all his might, and tempteth us with error, lyes, delufion, and other fpirituall subtilties. Yet neither is this order alwayes observed of Satan: but he tempteth Christians sometime with the first, sometime with the third tentation, as he hath & feeth occasion, Matthew was not careful to rehearf them in that order, which they have almost by ther own nature. which may be commodious for him that shall teach of them. Yea it may be that they hapned not unto Christ by any certain order, but that he was affailed of Satan one day with this, another day with that, during the space of those fortie days, as Satan thought it most convenient & meet for his purpose. And hebold, the Angels came and ministred unto bim. This I thinke was done corporally, that they having taken bodies appeared and ministred unto him meat and drink, as his ferviters at the table. and Ministers of all other things necessary for his life. Yea and I think that the devill also appeared unto him in a corporall forme perhaps as an Angell. For in that he took Christ, and set him on a pinacle of the temple: also whereas in a moment he shewed him all the kingdoms of the world, he sufficiently declared, that he was more them a man, and fuch a one furely he shewed himself openly, when he offered that hee would give unto him those Kingdoms, and required that he would worship him. And undoubtedly he did not appeare like a devill when he did thefe things, for he loveth to appeare after a faire fort especially when he will lie and deceive : for then he transformeth himfelf into an Angell of light, as Paul witneffeth. Now this is written chiefly for our consolation, that we may not doubt, that many Angels shall minifter

minister unto us, when one devill tempreth us, if we sight valiantly. For if we stand fast in faith, it is so farre of that God will suffer us to be troubled and pinched with povertie, more then is meet, that he will somer send his Angels to minister unto us, to be our Butlers, our Cookes, and to help us with their ministerit in all necessitie. Neither are these things written for Christs cause, whom they cannot profit, but they are written for us, that we may learne to believe, that if the Angels ministered unto him, they shall also when the case so require the minister unto us his brethren and members. The Lord give us faith to believe this. The 24. Dermon of Dr. Martin Luther, conscerning the leading of a godly life. [Ephel. 5. 1. to the 9]

Veric 8. Be ye therefore followers of God as deare children, &c. This text is exhortatory, wherein Paul, according to his manner, and accustomed care for the brethren, exhorteth Christians not to leave or fack the Rudy and care of godlines, and give themfelves to floathfulneffe, but to declare by their works the word that they have learned of him, that is, to shew it forth by the fruits of faith, and make it plaufible and honourable, to the edifying of the Heathen, leaft that by the vices of them which professe the doctrine of the Gospel, they take occasion to hate that doctrine, and so be offended by them, whom it did behave to winne them unto Chrift. Be ye therefore followers of God as deare Colldren. First, therefore he exhorteth us, forasmuch as we are by Christ made the sonnes of God, to imitate such a father, as dear children Mervelous gently and alluringly he speaketh unto us, calling us deare children, that by the love of God our father toward us, hee may provoke us to love himagain, and them whom he commandeth us to love, even as he hath loved us first. But how hath he loved us? Surely not after that common fort alone, whereby in this life hee nourisheth and sustaineth us being unworthy, together with all the ungodly: making his Sun to arise on the good, and on the evill, and sending raine on the just and unjust: whereof Christ speakerh Mat. 5. Bee ye perfect as your Father is perfect. But he loveth us also after another speciall manner, in that he hath given his sonne for us. Iohn 3. For he hath abundantly bestowed upon us all temporall and also eternall good things, yea his own felt, and hath as it were povred himfelf with all that hais, hath, and can, into us who were finners, unworthy enemies, and servants of Satan, so that he could not doe and give unto us more and greater things. Now he, whom this divine fire of love which filleth heaven and earth, and yet is not comprehended, doth not kindle and inflame to love likewise his neighbour, who soever hee be, friend, or enemie, he I lay, will neither by law, precepts, doctine, threatnings, and force be ever moved to godlines and love. Walk, faith

the Apostle, in love, whereby he signifieth that our life should be nothing

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thing elfe, but meer love. Howbeit be will not have us walke in the which in love feeketh those things which are his love of the world, own, and loveth fo long as there is any thing, whereby it looketh for commoditie and lucre. Therefore he faith : Even as Chrift hath loved us, who neither fought nor could look for any profit or commeditie of us, and yet he loved us fo greatly, that he gave himfelf for us, and not only his other good things which he giveth us daily, and he fo gave himself for us, that he might be an oblation and facrifice, to obtaine the good will and favour of the father toward us, and to bring to paffe, that we might now have God a mercifull and favourable father, being become his true children and herics, &c. So also it behoveth us to give and lend, not only to our friends, but also to our enemics, neither to count this fufficient, but to be readie also even to dye both for friends and foes, thinking nothing elfe, but that we may ferve and profit our neighbours both in body and goods, as long as we shall be in the pilerimage of this life, feeing that we poffeffe all things being given untous by Christ. To be an offering and a facrifice of a sweet smelling favour to God. This manner of speech Paul borrowed out of the old Tefta. ment, wherein those corporali facrifices are written ofttimes to have yeelded to the Lord a sweet Saviour, that is, to have been acceptable unto him. Not withstanding that was not because of the work and sacifice in it felf, as the lewes falfely thought, and therefore were very often reproved of the Prophets, but for Christs fake who was to come, the one and only facrifice of a good favour, whom all those fecrifices of the law did shadow forth, and represent. Wherefore that which Paulhere faith, is almuch as if he had faid : Allthe facrifices of the old Testament have an end, they can now be of no price : Christ himself is the only facrifice, which yeeldeth unto God a sweet smelling favour, that is, is pleafing and acceptable unto him, whereby we are affured that we are acceptable unto God, and doe please him. Where: fore there is no other facrifice in the Church which may be offered for us, beside this only sacrifice, which being once offered, hath at once facisfied for the finnes of all the Bled. And although we after the example of this sacrifice, do offer our bodies to God, as Paul teacheth Romans 12. yet we offer them not either for our selves or for other. forasmuch as that is proper to Christ, the only sacrifice, whereby the salvation of all is obtained. Wherefore those things smell most Rinkingly before God, whatfoever men offer with this mind, as though they would fatishe for their own sinnes, or for the sinnes ofother, whereof we both have and will elsewhere speak more.

But fornication, and all uncliannesse, or covetecusacife, let is it not be once named among you. By the name of uncleanness beside fornication he understandethall lust, and leacherous slikines which is

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committed out of matrimonie, which for the filthinest of them he doth nor vouchfafe to rehearle by name, as Rom. s, he speaketh very grosely of them. Although in matrimony also a meane may be exceeded, and it is the duty of Christians fo to moderate the use of marriage, that they require and performe due love and benevolence only for a voyding fornication, but we are fallen fo far, that they are most rare, which come rogether only for procreation of children & to avoid fornication. which furely were best, and should very well become us. Now the A. poffle faich, Let it not be once named among you, that is, be fo far from thefe evills, that they may not fo much as be spoken of you. Albeit it will never come to passe in this exile, that none among Christians be weak, and doe not often imes fall, yet true Christians will never Winke at those things: they will reprove, amend, put a way, cover, and cure whatfoever fuch thing shall burft forth amongst them, that the heathen may not be offended and lay : See what vices the Christans fuffer among themselves, how uncleane and lewd a life doe they lead? thinking that all their whole life is defiled with like vices as is their own. We must needs confesse, that among Christians some do oftentions fall, which we must needs beare, it is well if only the better part liveth well, and winketh not at their finnes, neither reacheth them, but rather reprove th and amendeth them, So Paul exhorteth Gal, 6. that they which are spirituall will restore them that offend, with the spirit of meeknesse. And he sharply reprove the Corinchians, for that they did lightly paffe over many finnes, of certaine persons. For finne being reprehended and punished, is now counted as no finne, neither can the Church be blamed because of it. After the same fort heed must be taken, that covercousnes be not named among Christians, that is, that they become not infamous by the name thereof, which they that bring to pals, if, when it chanceth that covereous men be amongst then, or one wieth deceit toward another in their bufines and affaires, or some contend in judgement for those outward things, if I say, they doe not winke hereat, but doe reprove and correct fuch, that the finceritie of the doctrine of the Golpel may obtaine due estimation among the people, and there may be no cause openly to dispraise our ministrie. 2 Cor, 6. Thefe thingshave I spoken because of them, who as loone as they fee that all things do not resemble and shew forth a holineffe among Christians, and that some do stumble and fall, do think, that there is no Christian left, that the Golpel is to no purpole, and that all things are taught and done in vaine. As though the life of Christians were now without fight victory and due triumph over finne being obtained, when as tarher it is a warfare and a continnall fight. Whereas therefore they doe now fight and are in the camp, it is no mervell if fome flie away, if some be wounded, it some fall, yea and be even flaine out-right

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ouright. War is not made without perill and hurt, if it be carneft war. As it becommeth Saints. This he addeth to his exhortation, as a reafon and cause shewing why it lieth upon Christians, to take heed that they be not defamed by these names : For they are Saints, now it becommeth such to be chast, bountifull, and ready to give, to teach and doethe fame, Thou feeft here, that Paul calleth Christians Saints, while they remaine yet in this life, and are preffed with flesh and blood. from which nothing commeth but finne, which he doth undoubtedly not for their good works, but because of the sanctifying blood of Christ, as he witneffeth 1 Cor. 6. But ye are washed, but ye are fanctifed, but ye are instified in the name of the Lord Icfus, and by the fpirit efour God. Forasmuch therefore as we are Saints, it is meet that wee should shew the same in our works, and albeit we be as yet weak, nevertheleffe we must daily endeayour to live purely, and far from coveteousnes, to the praise and glory of God, and edifying of our neighbours, even the Heathen, Neither filthines. All unchast and lewd words of baudrie, uncleannes, and lecherous matters, he calleth filthines, of which words abundance is wont to be powred forth in Innes and vidualling houses, in the time of eating, drinking, and playing. the Grecians used very freely and accustomably more then others, as their own Poets and other writers do fufficiently witnes. But he especially reproveth here those lewd and wanton words, which are spoken openly without shame, which stirre up wicked & unchast thoughts, and are cause of many offences, especially being spoken among youth, according to that faying : E will speakings corrupt good manners, I Cor. 15.33. as the Apostle writeth to the Corinthians. And if any Christians should be so care lesse of their tongue, that such words should come from them, such must bechastised of the Church, and if they do not amend, they must not be fuffered, lest because of them the whole Church be ill reported of, as though these things were either raught among Christians, or suffered to be unpunished, as it is wont to bee among the Heathen. Neither fool sh talking. Fables and other trifling speeches and jefts are called foolish talking, which the Grecians also were wont to use more then other nations, being very witty to invent fuch vaine speeches. Of this fort are those tailes, which our women and maidens are wont to tell, (pinning at the distaste, also the termes and verles of juglers and fuch like fellowes, and many common fongs. which are partly even filthy, and partly containe other trifling and vaine things. But especially it is unseemly and unconvenient for Christians to use such foolish and trifling talke, when they come together to heare the word of God, or to read and fearch the Scriptures, and yet notwithstanding almost even such folly happeneth among them, when many come together. For albeit they begin with ferious T matters,

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matters, nevertheleffe they are mervelous eafily brought unto triffes? from earnest and holy matters, to ridiculous and vain speeches, wherewith both the time is fpent in vain, and better things are negleded. So have they been wont certains yeares hitherto, at every feaft of Eafter in the time of preaching to tell some rediculous tale to stirre up the People from fleep. They did not unlike at the Feast of the nativity of Chrift, using songs or Carrols, wherein they said, they made discourses of the birth and infancy of Jesus, howbeit ridiculous meeter and words. moving rather laughter then devotion, as they called it : Also they fung many faired fables of the wife men, whom they made : three Kings, of the passion of the Lord, of the punishment of Derathea, & many other, all which were nothing but foolish talking and vain inventions, altogether unworthy of Christians. To the number of these I might well add thole hyftories of Saints, which they call the Legends. and that flood of lies, of miracles and pilgrimages to images, and monuments of Saints, Masses, & worthipings of Saints, indulgences and inmu nerable other, not so much foolish as ungodly inventions, which in the Assemblies of the Church, were wont to be chiefly extolled in the Pulpir, which were so contrary to godlines, that they deserve much rather to be called the wicked inventions of Satan, then foolish imaginations of men. For they did not as ridiculous lies are wont to doc, corrupt good manners only of which Paul speaketh especially here, but they did wholly overthrow faith, and put out of place the word of God, fo that they did not only not beseem Saints, but did plainly abolishall Saints. Those former therefore were fables and tales of men, which are not believed, neither eftermed any thing of, but rather laught at although in the meane feafon they corrupt good manners, withdraw Christians from serious matters, and make them Rack and Anthfull. Bur thefe latter are divelifh fables, which are believed for a truth, and counted for ferious, yea and heavenly matters, when as notwitstanding they be nothing els but fained devices of Satan, wherebyhe with his Angells deludeth and mocketh us. Neither iefting, Hereby he underkandeth all pleasant speeches, which they whom they call lefters are wont to use, to make men merry, which by pleasant discourses, and merry termes doe move laughter, and stirre up mens mindes to mirth, and cheerefulnes, which is wont to be usuall in civil Banquets, and when civill companions meet together. This jesting the heathen counted for a vertue, especially Ariffotle. But Paul among Christians giveth it place among vices. For Christians have other speeches, whereby they may recreate and cheere themselves in Christ, which also doe bring some profit with them, although it easily happeneth,

that many Christians do offend oftentimes herein. But they that are true Christians, doe never praise it, neither doe suffer that any

thould give himselfe to this jesting, and study to exceed therein, but they reprove and prohibit him, especially in the Church, in the time of preaching and teaching. For Christ hath witnessed, that we shall in the last day give an account of every idte word. It is meet indeed that Christians be an elegant and amiable people, but therewithall grave, that there may be seen in them a severe gentlenes, and a gentle severity, as the life of Chrst is described unto us in the Gospell.

Things which are not comly, but rather giving of thankes. comprehendeth all idle words, which want a proper name Now I call them idle words which make neither to the edefying of faith, nor to theuse of our corporall life. For there be things encueh both profitable and pleasant, which when it pleasethus to speake, we talke of in the shore time of this life, as of Christ, of love, and other things either necessary or profitable. Whereof Paul admonisheth when he faith : but rather giving of Thankes. For our dayly speech ought to be the praise of God, and giving of thanks to him, as well pravately, 28 publiquely in fermons, for fuch infinit good things, as he hath given unto us in Chrift, even nnspeakeable. But such is the manner of our reason and nature, that necessary and profitable things are negle acd, and toolish and frivolous things are chiefly regarded. Now marke here, it Paul doch not fuffer in Christians speeches, that be only pleasant and tending to mirth, what thinkest thou would be lay of that pestilent backbiring and flindering, which raignesh now in all companies of men, even them that be private, when too oftentimes doe talke togerher ? Yea what would he fay of them which openly in fermons doe asit were bite and rent one another with reproachfu'l words, and maliciously accuse and speak evill of one another ? For this ye know, that no whoremonger, neither uncleane ferfen, nor coveteous perfon, which is an idolater, hath any inheritante in the hingdom of Christ and of God. In these words he doth very plainly pronounce against them which are infected with such vices: that they are heathen under the name of Christians, how many foever doe no ____ bring forth the fruits of faith. This is a briefe and a certain femence : He that is a fornicator, hath denied that faith, an uncleane person hath denied the faith, a covereous person hath denied the faith, all fach are Apostates, perjured, and traiterous toward God: as Paul writeth also unto Timothie, of hinthat negle eteth them that be of his fami e: If there be any, laith he, that provideth not for his own, and namely for them of his boushold, be denyeth the faith, and is worse then an Infidell. I Tim. 5. 8. How could be more feverely and terribly fraie us from vices? For he faith : For this ye know, as if he faid : De not so much as doubt, countit not for a play, neither letit be fort unto you, neither comfort your felves with vain hope of a Christian name, and for that ye are counted Christians, the ethings shall profi wen no morethen

then it profited the Iewes, that they were the children of Abrabam, and disciples of Moses. It was spoken to all which Christ faith Matth, 7. Not every one that faith unto me, Lord, Lord, Shall enter into the kingdome of beaven, but he that doth the will of my father which is in beaven : there is need of doing, and our faith must be proved by works. Whom therefore that great force of heavenly fire shall not inflame unto godlines, that is, the admonition of the incomparable love of God towards us, which he fer in the fir ft place, him let these horrible threatnings of hell fire move, to wit, whereas he witneffeth, that as many as will not follow God, and walke in love, and thew forth their faith by their workes, are neither the sonnes of God, nor heires of his kingdom, whereupon it followeth, that they are undoubtedly heires with Saran of hell fire. Whom therefore thefe two fo mighty provok. ments shall not stirre up to the feare of God and godlines, with all diligence to doe the duty of a Christian, he is plainly a block and a Rone, having a heart harder then the Anvill, as Job faith. He particularly reproveth a coveteous person, and pronounceth him an Jdo-Clater or worshipper of Images, whereby surely he declareth, how greatly he is displeased with them that are infected with this vice, and in his third chapter of his Epiftle to the Coloffians he faith allo the fame thing of him. The cause hereof I thinke to be this : other sinners use only that thing, wherein they offend, and make it serve their lust and defire i fo the fornicator and uncleane person use their body to pleasure: the proud person useth riches, learning, the favour of men, and such like, unto glory : onelythis miserable Idolater is a flave to his mony and riches, and his sinne is, that he spareth his money and goods, keeperh and hordeth them up, dareth not apply them neither to his own use, nor to the use of other, but doth plainly serve and worthip them as his god, and so much effeemeth them, that he would sooner lose and suffer to perish the kingdome of God, then he would spend his money, or give the value of a rush toward the maintaining either of a preacher, or an instructer of youth, whereby the word of God and his kingdome might be furthered. Forasmuch therefore, as all the trust & hope of such a man is reposed in money, and not in God alone, who giveth him abundantly whereby to live, money is worthily called his God, and he himfelf said ro be an Idolater, and hath no inherirance in the Kingdome of heaven. What can be invented more filthy and peffilent then this disease? Wo unto thee, incredulitie, how an abominable and hurtfull evill art thou? Let no man deceive you with vain words. These are the vaine words of them which extenuate and make light offornication and fuch like finnes, as though they were not greatly evill, or did so much offend God. There were not wanting Philosophers and Poets among the Heathen, which counted all use of lechery

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lechery beside only adulterie, lawfull, as a thing naturall, as is to use mear and drinke. So faith Terence : It is not a wickednes, beleeve me, for a young man to follow harlors, &c. But this is to be ignorant of God, and to live according to the fore of concupifcence, as the Gentiles were wont to doe. Moreover such vaine words are those, which albeit they have some likelihood of truth, yet indeed are trifling, and thall not excuse any. So covereousnesse doth not want a cloak and pretence for it felf: for him that feeketh his own with the dilcommodiditie of others, they call a good husband, industrious, one that looketh to his businesse, although in the meane while the poore perish with hunger, or are otherwise a flicted above their strength. Wherefore fuch speeches are prophane and heathnish, by which love is extinguifhed, and they which give eare to them and beleeve them, are deluded with a vaine hope. For, for such things commeth the wrath of God upon the children of a sobedience. This is another light which we ought to follow, leaving the offcure light of reason, which doth not greatly condemne fornication uncleannes, covercoulneffe, &c. This our light witneffeth, that for such things the wrath of God commeth upon unbeleevers, whom he callet hithe children of disobedience, and therefore cannot abide to believe the word of God, and to give themselves to the obedience offaith. This Paul declareth I Cor. 10. by many examples, where he faith that a great part of the people was flaine for fornication, of which deed is spoken also Numb. 25. For violence also, covereousnesse, and uncleannesse, the whole world was destroyed by the flood. Wherefore a sufficient sharp, yea and a certaine vengeance abideth them that are infected with thefe wickednesses. Now he calleth them the children of disobedience, that is, of incredulity, which is as much as if he had faid: of them that have revolted from the faith, and have renounced Chrift. Hereby therefore we fee and learne, that he that doth not approve his faith by workes, is no better then a Heathen, yea worfe, in asmuch as he hath renounced Christ, and denyed the faith once received. For this cause therefore the vengeance and wrath of God shall come upon them that are such, as we Germanes do now trie, unto whom God sendeth abundantly the pestilence, famine, and cruell warres. Let men take heed they give no eare to those deceivers, which with vaine words promise that those finnes thall escape unpunished: Let those flack and flouthfull Christiansbeware, who although they be not blind Heathen, but know well that uncleannes and coverequines are finnes, and thinke or teach no otherwise, doe neverthelesse live wickedly, resting upon faith whereby they hope that they shall obtaine salvation without worker; forasmuch as workes doe not fave : Y a al eit they very well know, that faith without workes is a fained faith, and that worthie fruits and T 2

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good workes must needs follow, where a true and found faith is, yet notwithstanding they live securely in their sinnes, presuming of the grace and mercy of God, nothing fearing God and his judgement. when as notwithstanding it is certaine, that God doth require the mortification of the old Adam, and good fruit of good trees. Although perhaps Paul speaketh not here properly of these, but of them which thinke and in vaine words teach, that fornication, covereousnesse, and fuch like are not finnes, as the blind Heathen did, and many doe at this day under the name of Christians; yet is it to be feared, fe ing they live no better then the Heathen doe, and be themselves fornicators and covereous persons, that they shall feele the like vengeance of God with them, yea so much more gricvous vengeance, as they doe know more certainly that those are sinnes, according to that saying Rom, 2, Thinkest thou this, O thou man, that contempet them which doe such things, and doest the fame, that thou shalt escape the judgement of God? a feer thine hardneffe, and beart that cannot repent, thou heapeft unto thy felf wrath against the day of wrath, and of the declaration of the inft judgement of God, &c. Be not therefore companions with them: For ve were once darknesse, but are now light in the Lord: walke as children of light. So Peter also saith, that it is sufficient for us, that we have foent the time paft of our life after the luft of the Gentiles, but from henceforth should have nothing common with them, but spend the rest of our life in the service and worship of God. When we were Gentiles, we knew not that these were sinnes, we were so blinded through incredulity and ignorance of God. But after that we were made light in the Lord, that is lightned by Christ, we do not only well understand what God is, and what he requireth of us, what finne and iniquity is. but are also able now to be in stead of light unto others, and to teach them those things which we have learned. Such Paul Said the Philippi. ans were, that they shined as lights in the world in the middest of a naughtie and crooked nation. So before we were not only darke, but darkneffe it felf, inafmuch as we were not only ignorant and erred, but did also bring other into the same darkenes, both by words and deeds. Let us be thankfull therefore to him, which hath called us out of this darknes into his mervelous light, walking as the children of light, which Peter also admonisheth us to doe. For the fruit of the Spirit is in all goodnesse, and righteousnesse, and truth. Foralmuch as he hath here spoken of light, it had been more agreeable to have added, for the fruit of light, as the Latin editions have, then of the Spirit, asit is read in the Greeke. Who knoweth whether the Greekes copies were here changed upon this occasion, for that Paul in the Epiffle to the Galathians entreateth of the fruits of the Spirit : Butthis skilleth little, of the Spirit, and of light are

are all one in this place. Goodnesse therefore is a fruit either of the Spirit or of light, contrary to covereousnesse, whereby a Christian man is good, that is, profitable and beneficiall to others, readie to gratifie and doe well to his neighbours. Righteoufnesse being a fruit of the Spirit is contrarie to covereousnesse. For it maketh that no man doth take away from another that which is his, either by violence, either by craft or guile, but that he endeavour rather to give unto every man that which his is own, Truth is a fruit of the Spirit contrary to hypocrifie & lying, which requireth that a Christian be true and uncorrupt net only in words, but also in his whole life, that he doe not glory of the name of a Christian without workes, that he be net called a Christian an, and yetlive after the manner of the Heathen, in fornication, un-The 24. Dermon cleannes, covercoufnes, and othervices, &c. of Dr. Martin Luther, wherein is beclared bem Gob careth and probide th for them that be bis. Lake 5. verfe I. to the II.

Then it came to paffe, as the people preff d upon bim to beare, &c. O them that beleeve this text is most easie to be understood, which fetteth forth two things unto us, namely faith, and temporall good things. First it declareth unto them that beleeve in Chrift, that they shall have sufficient wherewith to sustaine themselves even in this life: which Christ sheweth by this, when he giveth so many fishes to Peter and hiscompanions, as they durft not fo much as defire. So that Christis carefull even how to feed the bellie, if that curled incredu. line be nor an hin france thereunto. For behold St. Peter, and confider his heart aright in your mind, then shall ye find, that he did not fo much as thinke, that he should take so many fishes. God therefore is prefent, and causes filhes to come into the net, even more then they would have wished. By which example we are admonished that they shall have sufficient of those things that are necessary for the sustanta. tion of this life, which doe beleeve, but they that doe not beleeve carl never be facisfied, whereby they fall into all kind of vices. Hereunto pertaineth that which S. Paul faith I Tim, 6. Godlines is great gain, if a man be content with what be bath. For we brought nothing into the world and it is certain, that we may carrie nothing out, therefore when we have food and rayment, let us therewith be content. For they that will be rich, fall into tentation and fnares, and into many foolish and neyfome lufts, which down men in perdition and destruction. For the defire of money is the root of all evill, which while some lufted after, they crred from the faith, and pierced themfelves through with many forrower. This place of Saint Paul plainty declareth what followeth our unbe'iete, towit, that it travelleth to get fubftance, and laboureth to be rich, and falleth into the temptation and fnares of the Devill. But we cannot fee that, forasmuch as it is spirituali. IE

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If we could as well see the hurt, which it bringers to spiritual things, as we can see that which it bringeth to corporall and outward things, then were it an easie matter to preach unto us. For we see plainly in outward things, how he that is given to the defire of money, scrapeth and gathereth together, doth miurie to all men, that he alone may gather together, and heap up many things, whereunto he may trust and say: Well, now have J goods enough. Whereby we may gather how unkind and unmercifull a covereous man is: for he doth good to no man, he sheweth himself gentle and kind to no man, he giveth nothing to any man, but looketh unto his own lucre and commoditie.

Now this is a curfed thing, that we cannot fo much as trust unto the Lord, that he will feed our belly, thinking alwayes, that we shall perish with hanger, when as not with standing we shall have things neceffary and that which is sufficient for us, as Christ Saith Matth. 6. I say unto you, be not carefull for your life, what ye shall eate, or what ve Shall drinke nor yet for your body, what ye shall put on. Is not the life more worth then meat? and the body then rayment? Behold the foules of the agre: for they for not neit berreap, nor carrie into the barnes : yet your heavenly Father feedeth them. Are yet not much better then they? W bich of you by taking care, is able to add one cubit unto bis flature? And why care ye for rayment? Learne bow the lillies of the field do grow: they are not wearied, neither spinne : yet I say unto you, that even Salomom in all his glory was not arraied like one of thefe. Wherefore if God fo cloath the graffe of the field, which though it fand to day is to morrow cast into the oven, shall be not doc much more unto you, O yee of little faith? Therefore take no thought, (aying: what shall we eate? or what shall we drinke? or wherewith shall we be cloathed? (For after all thefe things feek the Geneiles:) For your heavenly Father knoweth that ye have need of all these things: But seck ye first the kingdom of God, and his right eousnes, and all these things shall be ministred unto you. Care not then for the morrow: for the morrow fallcare for it felf: the day hath enough with his own griefe. Ye fee in this place, how God hath a care for the foules and flowers, and doth adorn them after a most goodly fort: how much more will God give unto us those things that be necessary? and yet we cannot put our trust in him, that so the Devill entangled us in his snares. When one commeth so far, that he is not contene with that he hath, neither trufteth in God, then charitle must needs suddenly cease, so that he doth good to no man, but only provideth that his own heap be increased. Hereupon came the spirituall flate of facrificing Priests, and Monkes, that they might only help themselves, feed their belly, avoid labour, enter into Monasteries, that thereof did arise a true provetb : Desperation maketh a Monke, yea not only a monke, but facrificing Priefts, Bishops and Popes:

of Gods probidence and care for his children. 282

Popes : for they trust not in God that he is able to feed them but they fludy upon this only, that they may be delivered from all milerie and infirmitie, which is alrogether to live in incredulitie: they never nufted in God, that he is able to give them nourishment and things necessarie, it any of them should marrie a wife and remaine without that state of Antichrist, Moreover here is an example fet forth unto us, which provoketh and allureth us to confidence, and first that wee commit our belly to God: for he hath a care of us, even in temporall things. Which sufficiently appeareth in Peter, whereas he took such a great multitude of fishes, which ranne by great companies into his ners. Whereby it plainly fignified that God will forfake no man, but that every one shall have enough, if that we shall only trust in him, as the 37. Pfalme affirmeth : I have been yong, and now amold, and yet law I never the rightcous for faken, nor his feed begging bread. Things necessarie shall not be wanting unto us, if faith be not wanting : for before we should want, the very Angels should come, and minifter unto us food. Whereas therefore men are commonly oppressed with fo great miserie, only unbeliefe is the cause thereof. And albeit God be with us, notwithstanding he requireth yet of us, work or labour, and hope, if he at any time differre somewhat to help us. He commandeth Peter here, that for the taking of fishes, he thould caft forth his netts : Lanch out into the deep, faith he, and let down your nets to make a draught, as it the Lord faid: Do thou that which belongeth to a fisher, cast thy net into the deep, and commit the successe unto me, leave the care unto me, God leaveth not the care unto thee, but the work and labour : how beir we after a cleane contrary order, fludie to commit the care to our felves and the labour to him, Whereby it commeth to paffe, that every one for himfelf applyeth his mind earneftly to gaine. and to gather money unto himself, that he may not be inforced by any meanes to take paines and labour. But if thou wilt live a Christian life, leave unto thy God to care how the fiftes shall come into the nets, and goe thou, and take upon thee the flate wherein thou mayeft labour. Howbeit for the most part, we wish fuch states of life, as in which there is no need of labour, which is altogether a devillish thing. And therefore have we been confecrated Monkey and facrificing Priefts, that we might live only like gentlemen, without labour. And for the same cause parents have fer their children to school, that at the last they might live merrie days, and to serve God, as they thought. Whereby it came to passe that they did not know, what a good life was: foralmuch as God especially commendeth that, and that indeed is acceptable unto him, which is gotten with the sweat of the browes, as he commanded Adam. Genefies 3. In the sweat of thy face shalt thou eate bread. And the deeper thou are occupied in the

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the law, in so much better case thy things are, wherefore follow thy worke, labour, and trust in God, all carefulinesse being cast of. Now some murmur, and say, if faith be preached, that we must trust in God, and leave the care unto him, I might long enough, fay they, believe or truft, before I should have wherewithall to be fed and suffeined, if I should not labour. Yea it is plaine enough that thou must labour, forasmuch as labour is commanded thee : How beit suffer God to care for thee, believe thou, and labour, then shalt thou affuredly have those things that be necessary for the sustentation of thy life. And this is an other thing, that we must hope notwithstanding, though God differreth for a time. Therefore he suffereth them to labour all the night, and to take nothing, and shewerh himself to be such a one, as will fuffer them to perifh with hunger. Which might have come in. to the minde of Peter, when he had fished folong and taken nothing, fo that he might have faid; now God will fuffer my Belly to perith with pining and tamine. Howbeit he doth not fo, but goeth on still in his labour, he plyeth his worke and hopeth that God at the last will give him filhes, albeit he differreth a time. God therefore is present, and giveth him fo many fishes in one day, as he could scarse take in the space of eight dayes, Wherefore these things are to be learned well of thee, that thou labour and hope, although God differreth bleffing a little. For albeit he differreth and suffereth thee to labour fore, fo that thou now think thy labour te be loft, ver must thou not therefore despaire, but repose thy hope in him trusting affuredly that he will at the last give thee prosperous successe, For he will certainly come and give more then thou didst need as he did here unto S. Peter, Wherefore if God delayerh with thee a little, think with thy felfe, he delayed also with S. Peter, and yet atterward gave unto him abundantly. Commit thy felfe therefore to his good will and pleasure, and leave not offthy worke, but hope still, and then sha'l not thy hope be frustrate. Thus much concerning the former part of the text, now let us heare the latter. After therefore that they had taken filhes, and tafted the fruit of faith, their faith is increased and augmented. Wee therefore must goe so farre, that we may commit our Belly to God : for he that cannot commit fo much as his Belly to him, will never commit his foule unto him. Howbeit that is only a childish faith Here we learn first to go by benches and setles: here we doe feede on milke as yet: but we must likewise learne by by these to commit our soule also to God. The Evangelist so meaneth when he faith: Now when Simon Peter faw it, be fell down at Iefus knees, faying Lord, goe from me, for I am a finfull man. For be was utterly aftonied, and all that were with him, for thedraught of fiftes which they tooke. Let Peter be here a Type or figure of them which believe eternall good things, and count him as one verily looking for

of Goes providence and care for his chilozen.

and feeing the good things to come. A finfull conscience is of that nature, that it fo behaveth it felf, as Peter here did, whereas be flieth his Saviour, and thinketh : Lord, I am more unworthy, then that I should be faved, and six among thy Saints and Angells : for that good is most exceeding high. Here straight conscience is not able to comprehend fuch great good things, but it thus thinketh : If I were as Peter and Paul, I could eafily believe : Which is altogether a foolish and vaine thing. For if thou wouldest place thy selfaccording to thine own holines, thou shouldest build upon the Sand. Thou must not doe so but behave thy felf like unto Peter, for in that he estemed himself vile, and judged himself unworthy of so great grace, he rightly became worthy. And therefore, whereas, thou are a finner, thou must trust in God, and dilate and open wide thy conscience and heart, that grace may enter in. After thou haft now knowne God, thou must reie& none of his gifts; that is, when as thou feeft the great good things, thou must not despaire. It is good that we know our selves, and the deeper we know our felver, fo much the better. But that grace is not to be refused because of thy sinnes. For when thou shalt finde thy conscience to tremble fo that it would drive away finnes, then art thou mod ready and moffit to receive grace, then finalt thou finde comfort in thy conscience, and say with Micheas : Who is such a God asthou that pardoneft wichedneffe, and cafteft all our fins into the bottome of the Sea? Mic 7. Whofoever take not away finnes, they are no Gods but Idols: whereupon he faith rightly, that none is like unto our God. For other Gods will finde and not bring godlines, but the Almighty God doth not find it, but bring it : wherefore thou wuft not forthwith despaire, if the conscience trembleth and feeleth sinne. For the more defiled that thou art, so much the sooner doth the Lord pourein his grace, if so be thou be repentant and thirftest after it. A great part goe fo far that they fay that they merit grace, whiles they dispose themselves thereunto which is, as iley interpret, whiles they doe that which lyeth in them, and alfo that they doe fatisfie for their finnes. But it is not fo. The feripeure teacheth us, that it is God that taketh away finne, and easteth it into the bortome of the Sea. Weshall not puraway finnes by our workes, neither shall we be justified of our selves. God himtelf. and none but he first do the thing, of his meere grace as Efailaith: I am, even I ama only, that for mine own felfe, fake do take away thine offences, and forget thy fins fotbat I will never thinke upon them more. Ila 43. And so must thou believe, otherwise thou that never obtaine a ioyful conscience. Wherfore, when as Peter said. J am a sinner he said right. It is true indeed, there werecauses, why he might be afraid of himfelf, and humblehimfelf, but he ought not to refuse God, but most Millingly receive him, Wherefore when thou thale feele thy finne like

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as Peter did, and shalt perceive that thou wouldest now fly from God, then it is need that thou doe forthwith turne thy felf, and come more and more unto him. For it God should goe away, and would not take away finne, would not come unto thee, nor feeke thee, yet the more thou perceivest thy felfa finner, the more hast thou oughtest to make anto him, which fee thou marke well, and lay it up in a mindfull memory. For as Saint Peter doth here, fo all consciences do, which are cerrified of finnes, and would flie from God, and feeke another God. doe not thou leave to, but come boldly, and joyn thy felf nearer unto God. Otherwise if one goe away to leek workes, and help of ano. ther God, he is then found like the foolish Virgins, which while they goe to get themselves Oyle, are in the meane season shut out. But what doch Chrift, when Perer fo humbleth himfelf? and by reafon of his great feare and terrour, defreth the Lord to depart from him, did he leave him in such desperation of himfelt? No truly, but he comforteth him, faying thus: Fearenot, from benceforth thou hale catch men. This is a joyfull word, whereby weake hearts receive com. fort. Now therefore that God hath a care for ut, yea even in those things that pertaine to the Body, ye fee by this, that he giveth Peter fo many files : he miketh him alfo full and rich in spirit, that hee ought to bestow some of his please upon others. He maketh him a fisher both in Body and in spirit: in Body, for that he taketh many filhes which he may fell: but in spirit he is a fisher of men. For he bath zhe Gospell, whereby other men must be brought to God by him, and the Kingdom of Christ be increased. Loe, it cometh to passe, that where men believe, the Lord giveth lo much, as succoureth and helpeth all men. The faithfull man outwardly helpeth the needy with his Substance and goods: And from vithin he breaketh forth, teacheth other, and inricheth them also inwardly. For as such a man cannot hold his peace, but is inforced to declare and showto others, how hee is dealt with, as it is in the st. Pfalm. Make me a cleane beart O God, and renue a right fpirit within me. Caft me not away fromt by presence, and take not thy boly spirit from me. O give me the comfort of thy belp againe, and fablif me wit b thy free spirit. Then shall I teach thy wayes unto the wicked, and finners fhall be converted unto thee. And in an Other Pfalme also David faith : I believed, and therefore will I speak. Which is thus much in effed: when I believe, I know God, and taft of his goodnesse, then I consider the case of other men, and goe and declare such knowledge and goodnesse of God unto them, Wee see therefore in this text, how carefull God is for them that be his, and that he doth sustaine them both in Body and in Spirit. But if he doth Somtime differre any thing, without all doubt it is through the fault of our incredulitie, or because we have now new begun to believe. For where

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where faith is new and little, there is some time small and flender help that wee may learne to know the Lord, and to trust in him. But when we have gone so farre that we trust strongly in God, then nothing can be wanting unto us, then God poureth upon us both Corporall and spirituall good things, and so abundant treasures that we may be able whelp others. This indeed is to inrich the poore and fill the hungry. Thus much shall suffice concerning this text. The 26. Sermen of Dr. Martin Luther, concerning treft in God in penurie and diffre ffe. [Mark. 8. verfe 1. to the 9.] Verfe 1. In thofe dayes, when there was a very great multitude, and bad nothing to eate, &c. Hope dearely beloved, that ye doe well understand the meaning of this text. For your understanding is sufficiently well grounded in these mysteries, so that ye doe easily perceive what good is to be looked for in the Gospell, and what is prescribed unto us therein, namely the true nature and quallity of faith. And this is the cause why Christ is of all the Evangelists fet forth to be so loving and gentle : for al. though the doings and workes described of them doe oftentimes varie, neverthelesse the simplicitie of faith remaineth alwayes a like. Moreeyer this text doth fo lively fer forth Christ unto us in his colours, that it may be manifest and well knowne unto every one of us, what we ought to promise our selves concerning him, to wit: thathe is mer cifull, bountifull, gentle, who succourethall that she unto him for help. And fuch ought to be the image of faith. For the scripture feteth before us a double image: one of feare, which representeth to our eyes the horrible wrath of God, before which no man is able to fand, but rather we are all enforced to be cast downe in minde, when weelee it, unles we be ftrengthened by faith. Howbeit againft this is fer the other image namely of grace, which faith doth artentively behold, and taketh from hence principles of comfort, and conceiveth trust and confidence in the fayour of God, having this hope, that man cannot promile to himself from God so many good things, but that he hath infinit more treasures in a readine fe for him. Ye have now often times heard, that there are two forts of good things, spirituall and corporall. The Gospell by these temporall and corporall good things teacheth us the faith of Children, and they are unto the weake, as a certaine meane or helpe, whereby they may learne the goodnes of God. how bountifull he is in bestowing his riches upon us, and that wee ought in spiritual things also to put our hope and trust in him. For if we be now instructed by the Gospell, that God will give food to our belly, we may thereupon account with our felves, that he will nourish and cloath our foules with spirituall good things. If I cannot commit my body unto him that he may feed it, muchleffe can I commit my foul unto him that he may alwayes preserve it. Or if I cannot be broughtro believe

believe, that a Crown of gold shall be given unto me of him, how I pray you, shall I hope for tenne Crownes of gold of him? From whom I dare not promise to my felf so much as a peece of Bread, truly much lesse shall I be perswaded to believe, that he will give a Farme unto me or his wholinheritance. Now he that is not able to arrain unto this tender, and as it were as yet facking faith, to him furely it is very hard to believe, that God will pardon his finnes, or preferve his foul foreyer. Forasmuch as we are perswaded, that the soule is by infinite degrees to be preferred before the belly, toward which notwithstanding he is touched with compassion as this our present text teacheth, Wherefore Saint Peter hath rightly admonished : 1. Pet. 2. Beloved Bretbren, as new borne Babes defire that fincere milke of the word, that ye may grow thereby. For it is not enough that the Infant being put to the Teat doe luck, but he must also waxegreater, and gather strength, that he may accustome himself to feed on bread and Gronger meat. Now to eate milke is to tast of the favour and grace of God, which is then tafted of, when a tryallthereof is had in our life. For although I should preach a hundred yeares of the bountifulnes, fa. vour, liberallity and gentlenes of God toward us, it would profit me no. thing unlesse I have a tryall and tast of those commodities, neither could I learn rightly to trust in God thereby. Hereof also thou mavest conjecture how rare a Christian man is. There are many which far, that they commit their belly to God, but that flicketh only in the tongue & lipps when as rather it ought to pearce to the heart. Let us now confider an example teaching us the qualitie & nature of faith. The Apostle Hebrewes 11. hath written thus : Faith is the ground of things which are boped for, and the evidence of things which are not feen. Which is thus much in effet : faith is the foundation , whereby ! look for that good thing, which is neither feen with the eyes, nor heard with the eares, but which I must onely hope for. Even as in our present text it plainly appeareth : wherein we read there were about foure thousand men, who together with their wives and children had now suffered hunger three dayes (was not this a norable kind of fasting?) yet were not famished with hunger, being farre from their houses, and destitute of those necessaries, whereby the body is sustained. Now Paul saith that faith is a thing whereby a man hopeth for those things which appeare not to the eyes. Such a faith bad this multitude, which although they fee no meat, nevertheleffe they truft in God, that he will feed them. What doth Christ here ? he is moved with compassion, he demandeth of the Disciples with what victualls, or with what thing their hunger may be taken away. To whom his disciples answer : whence can a man satisfie fuch a multitude here in

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in the wildernesse? Here you see how mans reason and saith agree to gether, that the wiser reason is, so much lesse can it submit it self to the workes of God. For this cause therefore did he ask his Disciples, that every one of them might trie their own reason, and learne how much the capacitie of man and saith do differ one from another.

Here it appeareth unto us how reason is blind, and how, when bith commeth, it ought to give place. Whereoflet this be an example : If I were a married man, having a wife and a companie of children, and had nothing wherewith to neutifothem, neither would any man give me any thing : yet thould it be my dutie to beleeve and hope. that God will provide for me. But when as I fee my hope to be in vaine, and that I am not succoured by and by with nourishment and cloathing, then if I be faithleffe, I yeeld unto desparation, and go and purpose another thing with my felf, I apply my mind to unhonest trades, that I may get somewhat thereby, as theft, deceit, and other fuch practifes, and by all meanes that I am able, I paffe through the flormes of adversitie. See what blthie incredulity bringeth unto man, But if I be indued with faith, I shut mine eyes and fay : Most gentle Father, I am thy creature, and thy worke, it cannot be denyed but thou haft created me, I will put all my truft in the, which haft greater care of my welfare then I my felf. Theu wilt well nourifb, feed, cloath, and help, where and when thou shalt know best. So faith is a lure foundation, whereunto I trusting, doe look for those things which lice not, and that I may speak at once, it shall not want those things thatbe necessarie. Surely the Angels themselves should come down from heaven, and give bread digged even out of the earth, unto fuch a faithfull man, that he might be nourished, rather then he should bee pined with hunger, yea heaven and earth shall passe, before God will fuffer a man endued with fuch faith to want either cloathing or any other necessarie things. This fingular trust and confidence in God, the comfortable and effectuall word of the devine Promise doth require. Whereof David glorieth Pfalme 37. I have been young and now amold, and yet fam I never the righteous forfaken, nor bis feed begging bread. And againe: God knoweth the dayes of the righteous, their inheritance Shall continue for ever. They shall not be confounded in the perilous time, and in the dayes of dearth they shall have enough. But if wee shall aske councell of reason, it will forthwith say (as the Disciples did before) this thing is unpossible : for it locketh for nothing, it truffeth to nothing, when nothing is present. Of like diffidence were the Disciples, who thought thus with themselves : how can it be that such a great multitude of men should be here refreshed with meat? truly it exceedeth our capacitie. If they had feen a heap of money, flore

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Rore of bread, and shambles full of flesh, they could then have easily releeved this present necessitie, they could have put al in a good hope, and fitly have disposed all things, according to the capacitie of their reason. And thus much shall suffice to be spoken concerning the faith of temporall good things : now we will intreat of spirituall good things, which shall come unto us when we shall dye. Then shall we see death fet before our eyes, when as notwithstanding we would willingly live, then shall hell appeare unto us, when we rather defire for heaven, then shall we behold the judgement of God, notwithstanding his grace would be more acceptable unto us. In a fumme, whatfoever wee would defire to fee, shall be taken out of our fight, yea and no creature shall help us against death, hell, and the judgement of God. But if I beleeve, I say thus unto my selfe: well, faith is a sure foundation: herewith I being flayed up, shall attaine unto those things which are very farre out of my fight, albeit those things be horrible which be in my fight, yet shall they not hurt him that beleeveth. Although therefore I doe presently see nothing, but death, hell, and the judgement of God, yet must I consider none of these, but rather my mind is to be confirmed with an undoubted trust, that God by the vertue of his promile, not in respect of my merrits or workes, will give unto me life, bleffednesse, and grace. This indeed is to cleave unto God by fincere faith, which is here very well painted forth in this groffe and bodily image of fourethousand men, who cleaving to God only by faith, did not doubt that they should be refreshed of him. If they had judged according to the capacitic of their reason, they would have murmured, and faid after this fort : furely we are a very great multitude, we are here in the wide Wildernesse, we have emptie and hungrie stomacks, here is nothing that is able to fill them. Howbeit they murmured of none of these things, but conceiving asure confidence, reasoning nothing againft God after the affection of men, they commend them. felves wholly to the good will of God, and commit unto him this argent necefficie of hunger, they themselves being quiet from all care, Then God, before this care commeth upon them, and before they begin to aske of him, is present, being more carefull for them, then they are for themselves, and saith on this fort : Jam moved with compossion toward the multitude : if I fend thema way fasting, it is a danger lest they faint by theway. Behold how gentle and boantifull we have God towardus, who hath even a care to feed the uncleane belly. now our hope is erected, and the words of Christ are comfortable to a man, when he faith : They have now continued with me three dayes, it now behoveth me to give fufficient unto them to eate. Here we may fee, that all that doe flick diligently to the word of God, are fed of God himself, Wherefore let us dearely beloved, at the last begin

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to beleeve, for only diffidence and incredulitie is the mother of all fins and vices, which at this day reigne in all forts of men. How commerh itto paffe, that every where, whetherfoever we turn us, - there are fo many harlots and bauds, fuch plenty of deluders and deceivers, fo many theeves, pillers, uterers, robbers, Simonifts, as they call them, and fellers of benefices. All thefe diffidence toward God " bringeth of forth unto us, for luch kind of mendoe judge only according to bumane reason, and reason looketh unto that which is present : burthat which it feeth not, it is not able to comprehend : wherefore while it doth not repole her truft by faith in God, it is inforced to delpane, which desparation afterward causeth such naughtie and wicked men. Behold thus it goeth out of frame with us, when we commit cut selves to be ruled, not to faith, but to our own reason, Moreover, as ye have now learned faith, so must ye also learne love. For Christ is fer forth unto us in a double forme, in one, of faith, that we should not be over carefull :in another, of love, that we may learne, that as he hath care of us, giving us meat, drink, apparell, and that of meet and bountiful love, not for his own commodities fake, or because of our merries : to also we ought to doe well to our neighbour, and that freely, only love moving us thereunto, that as Christ is to us, fowce may be to our neighbour. Hereupon now we may perceive, that all workes of Monks and Nunnes are vaine and to be utterly difallowed, when they are not directed to that end, I that they may ferve their neighbour, but are ordained only unto this end, that they may merrit much at Gods hands by them. For the true works of Chrisflians, which they defire to be accepted of God, must be done to, that they tend to the profit of our neighbour, and not to this end, that we should thinke that we shall merrit many things of God by them, they must be cheerfully and freely bestowed upon all, even as Christ hath done, who hath spread abroad and freely bestowed his goodnes upon all. Thele things have I briefly spoken concerning this text, that yee may thereby learne, that God requireth this especially of us, that wee doe firmely and constantly crust in him, and that we freely doe good and be beneficiall to our neighbours, according as God hath of his meer goodnes and mercie bestowed infinite benefits and bleffing upon us, The Propher faith Pfal. 50. Heare O my people and I will fpeak, I my self will testifie unto thee O Israell, I amthe Lord, even thy Lord, I will not reprove thee, because of thy facrifices, or for thy burnt offerings, for that they be not alway before me. I will take no Bullock out of thy bouse, nor Goates out of thy folds, for all the beasts of the Forrest mine, and so are the cartell upon a thou sand Hills. I know all the foule; upon the Mountaines: and the wild beafts of the Field are at my commandement . If I be hungrie, I will not tell thee . for the whole world is 234

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mine, and all that is therein. Thinkest thou that I will eate Bulls flest. and drink the blood of Goates? After the fame fort he faith unto us: Behold Fraell, that is, thou faithfull man, I am thy God, thou are not my God, I will give unto thee, thou giveft nothing to me, I will not be angrie with thee, for that thou offereft nor many things unto me. For whatfoever is in thy fable, in thy houses, in thy court, it was all mine before, for I have fent it thither. Whereby he brieft repro-Verh the lewes, who did merveloully please themselves in their factifices. Now because he rejecteth these fairifices, what will he have to Supply the place of them? truly even that which followeth in the same place: Offer unto me praise, and thy vowes, call upon me in the sime of trouble, and I will beare thee, and thou halt glorifie me. This is I will have thine heart, give over thy felf to me, and account me tor a gentle. favourable, yea and for thy God, and it shall suffice me. Wherefore place thy faith, trust and hope in him, count him for a gentle and loving God, cleave unto him, and in extream anguish flie unto him for furcour, and to none beside him. Beleeve and look for help of him. that he will help thee, thou needest not any whit doubt. Afterward doe good to thy neighbour with a cheerfull heart and freely. Thefe two things are f t forth in this our text, as alle in many other places belide. The 27. Dermonof Dr. Martin Luther, wherein is declared bom grieboully Geb punifheth the contemners of his [Luk 19. verfe 44 to the 48.] And when he was come Beare to terufalem, be beheld the city and wept over it, Go. He fum and scope of this text is this : The Lord is troubled and lamenteth for the evills which were to come upon the contemners of the word of God. Ye have oftentimes heard, what the word of God is, what is the fruit and commodifie thereof, also what Disciples it bath, of which nothing is here done, or faid : but the punishment and miserie only is shewed, which was to come upon the lewes, for that they knew nor the time of their visitation. Which thing let us well confider of, for it pertaineth unto us alfo. If they be punished which know not the time of their visitation, what shall come unto them, which perfecute, blaspheme and reprehend the Gospel and Word of God? howbeit he speaketh here only of them which know not thesea. Son of their visitation. The contempers of God are preached against after two forts ; first by threatning, as Christ threatneth them Matt. 11. Wobe to thee, Corazin: Wo be to thee Betbfaida : for if the great works which were done in you bad been done in Tyrus and Sidon, they bad repented long agone in fackcloth and aftes. But I fay ante you, it shall be easter for Tyrus and Sidon at the day of sudgement, then for you. And thou Capernaum (which was his own citie, wherein chiefly he wrought miracles) which are lifeed up unto beaven, that be brought down to DER

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bell: for if the great workes which have been done in thee, had been done among them of Sodom, they had remained to this day. But I fay unto you; that is shall be easier for them of the land of Sodom in the day of indgment, then for you. These are the threatnings wherewith he terrifieth them, that they should not so neglect the word of God. The other way the Lord here sheweth when as he sheadesh teares, and is touched with pittie toward miserable and blind men, he doth not terrifie or threaten them, as being inducate and obstinate, but is rather wholly moved with love and taketh pittie on his enemies, and would willingly call them back, but that he could prevaile nothing with them, and the meanes which he used to reclaime them were invaine. Before in Matthew, whereas he sharpely rebuketh them, he dealeth not by love, but by rigour, but here is pure love and pittie, as we shall afterwards see.

Firft, when he drew neare to the citie, some went before him, and some followed him, with great ioy finging and faying : Hosanna the some of David, they spread their garments in the way, they cut down branches from the trees, and ftrowed them in the way, and all things were done after a goodly manner, but in the middeft of this joy, Chaift beginneth greatly to weep, he suffereth all to rejoyce, norwiebstand ing his eyes gushed our with teares, when he beheld the ci ie, and faid: If thou hadft even known at the least in this thy day those things which belong unto thy peace, thou wouldest take beed: but now are they bid from thine eyes, As if the Lord hould fay : O, if thou kneweft what belongeth unto thy peace that thou mighteft not be diffroyed, but stand Rill, thou wouldest yet at this day consider of it and beware. Now it were time for thee to know that which should be best for thee, but thou art blind, and wilt negled the time, then shall there be no place neither for help nor councell. As if he faid : thou fandeft here adorned with sumptuous and goodly buildings, and there are in thee mightie citizens, which are both fecure and merrie, thinking that no danger hangeth over them, but after the space of fortie yeares thou shall be destroyed. Which the Lord plainly foretelleth in these words.

The dayes shall some upon thee, that there enemies shall cast a trench about thee, and compasse thee round, and keep thee in on every side, and shall make thee even with the ground, and thy children which are in thee, and they shall not leave in thee a stone upon a stone, because thou knewest not the season of thy visitation. Now the lewes, as they supposed, stood unmoveable and safe, resting upon the promise of God, so that they thought no otherwise, but that they should perseverantly continue so for ever, they were secure and thought thus with themselves: God will not send such things unto us: we have the temple, wherein God himself is resident. We have also plentie of excellent men, money, and other things, Goe to then, who can doe any hurt or harme to us?

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Moreover the Emperor and people of Rome having taken the citie, fecing it furnished with so many and so great munitions and goodly and excellent buildings, merveiled greatly, and confessed, that it was unpossible that so great a city should be taken, unlesse it had been the speciall will of God. Their boafting therefore, and confidence in their owne falle opinion deceived them. Howbeit the Lord did more earnefly and deeply confider the matter then they, when he faid: O lerusalem, if thou knewest those things that are known to me, thou wouldest have a care of thy peace (peace in the Scriptures is, when the matters and affaires of any have good fuccesse) thou thinkest that thou hast glad and merrie daies, that it is well with thee, and that thy affaires are in a prosperous state ; but if thou knewest how thine enemies shall by fiege afflict thee, keep thee in on every fide, and bring thee into fuch diffresse, that they shall make thee even with the ground, destroy all thy buildings, and leave not a stone upon a stone. thou wouldest furely conveniently receive the word, whereby thou mightest enion both true peace, and all good things. The reading of the history of the deftruction of this citie doth make much to the right understanding of this text. God had plainly so ordained, that at the feast of Easter, at which time they came to Ierusalem out of all quarters, the citie should be besieged, and there were then gathered together, as Iofephus reporteth, about thirtic hundred thousand men, upon whom the Lord would thew his grievous indignation and wrath. All the Apostles and Christians were departed and gone into the Country of Herod, not far from Terufalem. The Lord took out the wheat, and put the chaffe together on an heap, now there was fo great a multitude of people, that they might seeme to exceed not only a citie, but even a kingdom. And they were driven into fo great calamitie, that all their victualls were spent, and none at all left unto them, so that they were constrained to eate the strings of their bowes, and old shoes, dreffing them in fuch manner as they could, yea through the exceeding famine, they were driven to kill their own children: the Soldiers took the flesh of children roasted from the mothers, smelling the savour of the roafted fleshtwo streets of: Pidgeons dung was unto them in sted of falt, & was also very dear: finally, there was so great miserie, so great Aughter, and shedding of blood, that it would not have been mervell for a Rone to have been moved with pittie. He that had feen it, would have thought that God could not have been to grievoully angrie, and fo greatly have afflicted a people. Both houses and freets were filled with carkales dead through famine, Notwithstanding the Iewes remained ftill so obstinate and without understanding, that they gloried of God, and would not yeeld themselves untill the Emperour set upon them with his whole power, and took the citie, which they were able

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to keep no longer. And when as some of them were so craftie, that they devoured gold that it might not be taken from them; the Roman Soldiere shought that they had also so done, whereupon they flew about two thunfand, and having ript their bellies fought for gold. There was fuch a flaughter and manquelling made, that it feemed a miferable thing even to the Gentiles, wherefore Cefar commanded that they hould not be fo flaine, but led captive and told. The lewes were then fold to cheap, that thirty were bought for a penny, they were then difperfed through the whole world, and were counted the mon abiect people of all other, as also at this day they are the most contemptible nation in the earth. For they live spread here and there, without cities and countries of their own, neither can they be againegathered into one place, fo that they shall never be able any more to ered their Priesthood and Kingdom, as they hope they shall. Thus God revenged the death of Christ, and all the Prophets, thus were they recompensed for that they knew not the time of their visitation. Wherefore let us be here admonished, for it belongeth not only unto us, but even unto all Germinie. It is no jefting matter or fport, neither is there any cause why we should perswade our selves that it will fall our otherwife with us. The lewes would not beleeve that evill should come upon them untill they had fufficiently tried it. And we at this day are vilited by the benefit of God: he hath opened unto us atteafure, his facred and holy Gospel, whereby we know his will, and fee how much we were subject to the power of Saran: bue no man will receive this Golpel, yea we contemne it, and that which is more miferable, wee persecure and blaspheme it. God is patient : it pleaseth him to trie us a while: if we be not watchfull, fo that the word be againe taken from us, the same weath and indignation which was powred forth tipon the lewes, shall also be powred forth upon us For there is the fame Word, the same God, the same Christ at this day, that there was at that time, whereupon undoubtedly the punishment shall be the fame, or at the least as grievous both in soule and body. We make almost a sport and trifling matter of the Gofpel. For no man imbraceth it from his heart, no man frameth his manners according unto it. Which is a manifest argument of blindnesse. Othing surely most miserable. I feare left the matter will thortly come to that paffe, that all Germanie will fall together upon an heap, which (alas) in part of the commonaltie hath already had a lamentable beginning, we have loft a great multitude of people, almost an hundred thousand men have been flain only between the feast of Easter and Whitsontide. It is a hard worke of God, and I feare me the warre begun is not yet at an end, this is only a forewarning and threatning whereby God would terrifie us, that we might dilligently take heed to our selves ; it was nothing but the FOXEB

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Foxes tayle, if he come again with his whip, he will fcourge us more grievoully. But we will behave our felves as the lewes behaved themselves, untill there shall be place for no succour nor helpe. Now wee might prevent it, now were the time to know what should be best for us, and to receive the Gofpel with peace, for at this day gracelis offered unto us, whereby we may live peaceably, but we fuffer day to paffe after day, yeare after yeare applying our selves leffe to the Gospel then before. No man doth now pray unto God for the increase of his word, no man receiveth it in his heart. If fo be that the time shall passe, no prayers shall any more help. We weigh not this matter in our heart, we think our selves safe, we doe not throughly perceive the great misferie already come to palle, neither doe we confider in our minds, how miserably God punished us with falle Prophets and leas, which hee on every fide fendeth unto us, which preach fo recurely, asif they had whelly received into their breaft the spirit the comforter. Those which we counted best of all doe go away, and bring men into such a perplexitie, that they almost know not either what is to be done or not to be done. But this is only the beginning, albeit sufficient horrible and cruell. For there cannot be greater affliction and miferie, then it the Lord fend amongst us Seds andfalle Prophets, which are so rash and bold, that it is greatly to be lamented. Notwithstanding the time of grace is now present : Christ hath been sent down into the world, hath been born man, bath ferved us, died for us, is rifen again from the dead, hath fent unto us the spirit the comforter, hath given unto ushis word, hath openned heaven fo wide, that all good things may be obtained of us, moreover hath given unto us rich promiles, whereby he promifeth that he will preserve us both in this short and fraile time, and in the eternall time, in this life, and in the life to come, most plentifully pouring forth his grace upon us. Wherefore the time of grace is now before our doores, but we dispise and neglect it, which God neither will, neither can pardon. For when as we contemne his word he threatneth punishment, and will at the last panish us, although be should defer it even an hundred years, but be will not defer it fo long. And the more purely that the word is preached, fo much greater shall the punishment be. But I feare greatly left this punishment require the subversion of all Germanie. God grant that in this thing I be a falle Prophet, but I feare exceedingly that it will come to paffe, God cannot leave this wickednesse unrevenged, neither will hee deferre long, for the Gospel is so abundantly preached, that it was not so manifest even in the Apostles time as it is at this day, thankes bee to Christ therfore. Wherfore I fear much, lest that all Germanie bespoylet, vea and quite deftroyed, unlesse we otherwise apply our selves to this matter. We which have long heard the Gospel, ought to pray God from

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from the heart, that he would give us longer peace. The Princes goes about to bring all things to paffe by the fword, whereby they goe too rafily and rigorcuffy to worke. Wherefore it is exceeding neceful that we thould pray unto God, that his Gofpel may fpread farther abroad through Germanie, even unto them which have not yet heard it. For it punishment come fuddainly upon us our cafe shall be miferable then many foules thall be in danger to be loft before the word shall come unto them. I would wish therefore shat we would not fo cruelly despife the Gufpel, that precious treasure, not only for our own lake, but also for their fakes which are yet to heare it. A scourge is a little begun : God grant that it may fo ftay, that neither the Princes nor the Commonalcle be ftirred up to greater rage and furie. For if that civill war should begine againe, it were to be feared that it would have none end. We doe like as the Jewes did, who had a greater care of the belly then of God, having more regard how to fill the belly, then that they might be faved, wherefore they loft both, and that worthily. For, forasmuch as they would not receive life, God sent unto them death, fo they loft both body and foule. They pretended the fame cause that we do. We would willingly indeed imbrace the Gospel, if there were no danger of body and goods, wife, and children. If we that I beleeve him. faid the fewes, the Romans will come, and take away both our place and the nation, which nevertheleffe came unto them : for that which the wicked man feareth, falleth upon him. This was a let and hinderace to the Jewes that they would not beleeve the words of God neither have regard to the rich and large promiles that he had made unto them. So also doe we, we regard not the mighty and comfortable promiles which Christ hath made unto us, as where he faith : He fhall res teive an hundreth fold more, and for it inherst evertafting life, Mat 19.29. Leave thy wife and children, I will preferve them, I will reftore them, lo as thou goeft to work boldly in my name. Thinkeft rhou that I cannot build thee other houses? countest thou me so fimple, who will give unto thee heaven? wilt thou not put thy felf into danger formy lake? if thy goods be taken from thee, heaven and earth are mine, ? will recompense thee abundantly. Their and fuch like fayings wo passe over you and also contemne, having diligent consideration only what we have laid up in our cheft, and that our purse may be full, neither doe we fee, that even that which we have, God hath given unto us, and will as yet give us more, if we beloeve and trok in bim, neither doe we mark if that we lofe God we shall lofe the belly alfo.

Howbeit they that beleeve in God, doe not avoid perrill lift come for his fake, but commit all things to his divine power, that he may order them according to his will, and thus they think: The Lord hach given me both a house and the furniture therof, wife; children, &c.

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I have not obtained them of my felf, foralmuch then as they are Gods. I will commit them unto him, he shall best preserve them, For even otherwise I must leave them, wherefore I will refuse to suffer no perrill, and so leave whatfoever I have for his fake, if the cafe fo require, If he will have me fo to doe, be can give me other things, for he hath promiled that he will give fufficient to them that beleeve, both here and in the sime to come. If he will not have me to live here, lowe death unto him, when he shall require me, I will be ready for his words fake, Herhat fhall nor doe thus, denyeth God, and is notwithftanding compelled to lofe both this frails life, and eternall life. The flinking belly which we make our god, is the cause that we doe not cleave to the word of God : for twill first be certain how I may feed my felf. and where my goods be. The Gospel Lith, Tru ft in God, but I pro-Fride for my belly, and if I have one poble in gold, I thinke I have fufficiens to fultaine and neurify me for ten dayes, and trufting to that which I have laid up I truff not in God, that as he bath hitherto fed me, to be will nourish me Rill, Is not this a detestible thing, that I trult to one peece of counc only, whereby I look to have my food and Sustenance to morrow ? Eye, what a curled thing is such care for the belly 3 Shall av ile pecce of coone be more efteemed of me, then God himself in whose power are heaven and earth, who giveth unto us aircand water, maketh grain: to grow unto us, and fendethall things necessary le is more derritible then that it can be expressed by the voice of man, that God is not esteemed of us so much as a little mos ney. Why doest thou not think: Godwho hath made me will well nous rish me, if he will have me live, If he will not, well, othen shall I have no need. But faith the belly. I find no god in my cheft. Thou foo lish affe, who can affure thee that thou shalt live till to motrow? It is uncertaine whether thou fhalt keep thy belly till to morrow, and defireft thou to know where food and fuffenance is ? If this did pearle our heart, we should see how devillish a thing incredulitie is. Is it not a horrible thing that I doe not make forgreat account of God, who feedeth fo many mouths, as to trust inhim, that he will nourish mee, yea that I doc make more account of one noblein gold then of God himself, who poureth forth his good things so abundantly? The world is full of the bleflings and workes of God, he is on every fide with his good things, notwithstanding we doe not yet commit our selves to him gracceive his vifitation. O carfed world, which cannot truft to God exen one day, and yet crusteth to a peece of Golder Thus wee fee, as I thinket of what fort the world is how it despiseth God for the bellies lake which netwithflanding it is compelled to lofe. O how great conferences of falvation are we a we ought rather to deteff the world, but we are deeply drowned in old Adam. The word is a said were a figure of hell, year yery devillish kingdom, and an entrance to hell

hell. Wherefore Christwith weeping eyes exhortethus to know our falvation, and to receive his vifitation, left that a plague and fcourge follow, which undoubtedly that come upon them, which thinking themlelves in fafety, doe not beleeve and truft in God. God give us his grace, whereby we may know him. It followeth moreover in the text. He went also into the temple, and began to caft out them that fold therein, and them that bought, faying unto them, it is written, Mine boufe is the boufe of prayer, but ye have made it a den of theeves. This is the second part of this text, wherein is declared how the Lord going into the temple, beginneth to drive out the buyers and fellers therein. The former part was nething elfe but an exhortation and inviting to faith, but here the Lord infinuateth what the temple of God is and bringeth a place out of the feripture hereunto apperenining, namely out of E/ai, where he faith : Mine house shall be called an boule of prayer for all people. This is a ftrong faying, whereas the Prophet faith, for all people against the Jewes, who trusting unto that temple at Jerusalem, thought that this house made with hand, should continue tor ever, supposing it to be unpossible, that God wouldein ther deftroy this temple, or leave the cirle defolate, beraufe the word of God cannot lye. V Vherefore they floned Stephen, for that he fpeak against that holy citie, and affirmed that lefus would deftroy it, and change the ceremonies given of Mofes. For they faid . The Prophets have greatly praifed this house: and doe you Apostles preach that it shall be destroyed? Howbeit this faying te thus to be understood, that the citie Ierufalem, the Temple, and the People should continue until the nime of Christ, whereunto all the Prophetstend, which referred all things unto Christ, that asine should doe, so it should be, and fo it w mould continue. Wherefore the place of E fai extendeth no farther then to the comming of Christ, which all the Prophets also witnesse; affirming that there should come a kingdom; which should extend far and wide over the whole world assicis in Malichi 1. 1 1. Promthe: rifing of the funne unto the going down of the fame, my name is great among the Gentiles, and in every place incinfe shall beoffered to my name, and apure offering: for my name is great among the very Heatben faith the Lord of bofts . Here the Prophet Speaketh of the Spiritual kingdom of Christ, who would build unto himselfan house of prayer in the whole would. It is arue that Godhimself did confirme and sandihe the temple at Terufalem, not because it was furnished with precious Ronesand goodly buildings, or hallowed of the Priefts, which manner of trifles and dotages we use at this day, but because he had consecrated ! and hollowed it with his word, when he faid : This house is my houses 19E his word was preached in it. Whereforer the word of God is preached, there is his true house : where the word of God hath his course and

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and proceeding, there undoubtedly God dwelleth with his grace; where his Golpel is, there is the holy house of prayer, there prayers both may and ought to be made unto God. God alfowill heare us, as Christ faith Iohn 16. What we ver ye fo ill a be the Father in my name, be will give it you: hitherto have ye asked nothing in my name : aske : and ye fhall receive. Contrarywife, where the word is not, there is yatan wholly. Now, whereas we imitating the Jewes have builded fo many temples, it were collerable, if we had therefore fo done that the word of God might be preached in them, for where Gods word is preach d, there is he present, and poureth forth his grace. Christ faith moreover that the Jewes have made the temple at Ierufalem a denne of theeves, Bur they were resident in the temple which fold oxen and theep, that they which came might buy to offer and worthip God; Why therefore doth he call it a den of theeves? Surely he giverh unto it a foule name, which came to passe upon this occasion : for thatic was not any more counted of them for the houle of God, but for a house of merchandice, that is, the Priests had no care how the word of God was preached there, and did negligently and carelell, fing, bable, and read Miles and the Prophers. But Goddoth nothing effects that mumbling up of many words, which is only vaine and childish. They behaved themselves like as our facrificing Priests and Monks do. who of temples and monafries making dens of theeves, preach poy-Sonfull doctrine and therefore only they celebrate Maffe, that they may thereby get unto themselves money, and fill the belly, killing and destroying filly theep with their traditions. Which is the denne, wherein foules are fline, which title is to be given to all temples, wherein the wordof God is not preached. For there they mock & d. kill foules, expell the true word, and fet up theeverie. O how foully have we been deceived in this point? But God at this day is highly to be praised, that his word reneueth and quickeneth us, driveth away theeves, and teacheth us to pray aright. For a fincere Christian muft pray not in mouth only, but in heartallo. Thus we have the fecond part of our text, now Christ casterh our the fellers, that is, the withat forved the belly, and maketh place for his word. It were very good if Monafteries were fooured after this foresthat either Christian schools; or places wherein the word of God might be preached, might be made of them; which if it come not to palle, they are, and do remain dens of theeves. If Christ calleth his house a den of theeves, how much more shall our temples, which God hath not consecrated, be proved to bee dens of theeves ? I have often times defired you, that ye would devou ? ly pray unto God that he turning away his indignation, would bridle the devill, who now rageth in the world. For ye have heard of a great calamitie, how many thousands have been flain, it is to be feared that they

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they are all damned, God requireth obedience of us, and he hath pronounced the fentence, that he that taketh the fword, shall perish with thesword. They were besieged of Satan, who knoweth whether the same shall come untous? Let us pray God therefore that his kingdom may come untous, that Christians may be multiplied, and that hee will fend wife and meeke Preachers, whom the people may receive and obey, Let him that knoweth the gift of God, pray for others which have not yet heard the word of God. For it is high time fo to doe. The 28. Dermonof Dr. Martin Luther, wherein is intreated of the Law and the Golpel, and of the difference between them. [Luke 10. verfe 23 . to the 37] And be turned to bis Disciples, erc. Hope well that ye doe now rightly understand this Gospel, foras. much as it is preached of every yeare : notwith Randing, because occasion is now againe offered, we must againe increat and preach of it. First the Evangelist saith, that Christ took his Disciples and eaid unto them fecretly after this fort : Bleffed are the eyes which fee that reefee. For I tell you that many Prophets and Kings have defired to fee those things which yee see, and have not seen them, and to beare those things which ye heare, and have not beard them. To fee and heare is to be understood here simply of the outward seeing and hearing, to wit, that they faw Christ come in the flesh, heard his fermons, and were present at those miracles which he did among the Jewes. The lewes faw the fame according to the flesh, yea and felt them also: yee did they not truly acknowledge him for Chrift, as the Aposties did, and especially Peter in the name of all the rest did confesse him, faying : Thou art Christ the Sounc of the living God. We grant indeed, that there were lome among the Iewes, which acknowledged him, as the Apostles did, but the number of them was very small, wherefore he taketh his Apostles here severally unto himself. Many Prophets and Kings have feen Chrift, howbeit in the spirit, as the Lord himselfe faith to the leves of Abrabam, Joh. 8. Your Father Abrabam releyced to fee my day, and he fam it and was glad. The Iewes thought then that he had spoken of the bodily seeing, but he spake of the spirituall feeing, whereby all Christian hearts did behold him, before he was born. For if Abraham faw him, undoubtedly many other of the Prophets, in whom the holy Ghoft was, faw him alfo, And although this feeing faved the holy Fathers and Prophets, yet did they alwayes with most inward and heartle affection defire to fee Chift in the fieth alfo, as is commonly flewed in the Prophets. Wherefore the Lord faith here unto his Difciples, which faw him both in the flesh, and in the fpirite Bleffed are the eyes which fee tho fe things that you fee. As ithe faid: Now is the acceptable years and time of grace: The matter which is now in hand is so weighty and precious, that the eyes are worthily faid

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faid to be bleffed, which see it. For now was the Gospel preached opend by and manifestly both by Christ himself, and also by his A postles, wherupon he here calleth them all bleffed, which see & hear such grace. Of which grace I have preached much & a long time to you, I would to God yee did keep that which I have spoken thereof, fresh in memorie.

When the Lord spake these things, a certain Lawyer start up, thewing himself as though he had been tomthing, who tempting the Lord faith: Mafter, woat fall I doe to inberit eternall life ? This Lawrer was endued with wildom, and not unskiltull of the Scriptures, which even his anf act doth declare, yet in this place he is proved a foole, yea he is brought unto theme and ignomie. For Christ taketh away all his glorying even in one word. He was of this minde that he had oblerved the whole haw, and that he was a certaine chief one in respect of other, as undoubtedly he was, and thought himfelf fufficient worthy by reason of his godlines and learning to be conversant with the Lord. But what doth the Lord in this case? the text following declareth. And be faid unto bim, What is written in the Law? bow readeft thou? And be answered and said : Thou halt love thy Lord thy God with all thine heart, and with all thy foule, and with al thy strengt h and with all thy minde, and thy Neighbour as thy felf. Then be faid antobim. Thou haft answered right : doe this, and thou (halt live. Methinkes that the Lord gave this good man a hard lefton : he dealeth yery freightly with him, it may feeme to fome that he thould have spared him a little, he puteth him to shame openly before all : he proveth that he had done nothing, who notwithstanding thought that he had done all things. He asked what he should doe : but I thinke he had enough and overmuch to doe, if he had been able to doe more then he was. If I had time, many things might be spoken of the two commandements. For they are the chief and greatest commandements in Moles, on which the whole law, and all Prophets doe hang, as Christ himselfe faith in Marben, Matth. 22, 40,8 Norwichstanding we will entreat Comewhat of them. If we confider the commandements of Moles, they have respect altogether untolove. For this commandement , Thou Shalt have none other Gods in my fight, we can no otherwise declare or interpret, then Thou shale love God alone, fo Mifes expoundeth in Deuteron mie, where he faith thus : Deut. 6. 4,5. Heare O Ifraell, the Lord our God is Lordonly. And thou falt love the Lord thy God with al thine heart, with al thy foul, and withall thy mights From whence the Lawyer took his answer. But the Jews under ftand this commandement fo, that they chinke it to extend no farther, then that they should not feeup, nor worship Idols. And if they can fay and witnes in mouth, that they have one God only, and doe worthip none but him, they thinke they have observed this commandement, After the same fort did

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this Law yer understand it, but that was an evil and a wrong understanding thereof. How eit we must otherwise consider and understand this precept, Thou halt have none other Gods in my fight. Thou, it faith. with all that thou art, but especially it requireth all thine heart. foule and ftrength. It fpeaketh not of the tongue, not of the hand, not of the knees, but of the whole man, whatfoever thou art, and haft. That no other God may be worshipped of me, it shall be necessary that I have the true and only God in my heart, that is, I must love him from mine heart, fo that I doe alwayes depend on him, trust in him, repole my hope in him, have my pleasure, love and joy in him, and daybremember him. Even as otherwise, if we take pleasure of any thing, we fay, it doth me good inwardly at the heart. And if any speaketh or laugheth, and doth it not in good earnest, neither from his heart : we are wont to fay, Thou laugheft indeed, but it cometh not from thy heart. The love of the heart in the Scriptures fignifieth a vehement and speciall love, which we ought to beare toward God. They which serve God with mouth, hands, and knees only, are hypocrites, neither hath God any care of them. For God will not have part, but the whole. The Fewes did outwardly abstaine from Idolatrie, and ferved God alone in mouth, but their heart was far removed from him, being full of diffidence and unbelief. Ontwardly they feemed to be very earnest in ferving God, but within they were full of idolatry, whereupon the Lord faid unto them. Matth. 23, Wo be unto you Scribes and Pharifes, Hypocrites, for ye are like unto painted sepulchers, which appeare beautiful outward, but are within full of dead mens bones, and of all filtbines. So are ye alfo : For outward ye appeare righteous unto men, but within ye are full of bypocrific and iniquitie. These are those wicked ones, which glory of the outward thing, which goe about to justifie and make themselves good by their owne workes, after the manner of this Lawyer. Confider how great the pride of this affe was, he cometh forth as though he could not be blamed, or rebuked of the Lord, he thought, yea it feemed unto him, that the Lord would here commend and praise his life before the people. He thought not to learne any thing of the Lord, but he fought only his owne commendation, he would willingly have had Christfet forth his prayle, toward whom the eyes of all were bent, and who was an admiration to all. So al Hypocrites de outwardly they pretend excellent, great & weighty works; they fay that they have refped neither of glory nor praise, but within in their heart they are ful of ambition, &wish that their holines were known to the whol world, shewing a goodly figne of their religion, by the biting of their lippe, if they heare any speak thereof. But our Saviour Christ sheweth here no kindnes or gentlenes to this Lawyer, inafmuch as he putteth them to fhame: that great holy man notwithstanding continueth still in the same mind

minde, and supposeth that he shall receive great honour, and singular praise because of his precious life, thinking that he had sulfilled the Commandement, whereupon also he looketh for a joyfull answer, that the Lord should say a Good Master, your Mastership hath done all things. But Christ answereth him: Do this. Which indeed is as much to say as: Thou art altogether a naughty Fellow, thouhast never in all thy life sulfilled so much as one Letter thereof, so shewing anto him how evill and naughty he was. Like unto this Lawyer are all they which doe most grievously offend against the first commandement, and thinke that God is to be loved, no more then the words sound for, & that therby it is sulfilled: the commandement therfore remaineth in their mouth, and doth as it were flore above the heart, and perseth it not: But I must goe much farther then so, I must love God so, that I can be content to forsake all Creatures for his sake, and if it

shall seeme good unto him, my body and life, I must love him above all things, for he is jealous, and cannot suffer that any thing be loved above him, but under him he permitted us to love any thing. Even as the Husband can suffer, that his wife love her Maides, the house, houshold things, chattell and such like, howbeit he sufferest her not to love any with that love wherewith she is bound unto him, but him-self, yea he wil have her leave all such things for his sake. Again the wife requirest the same of her husband. After the same fort God can suffer

The funne is a goodly creature, gold and filver, and what foever by nature is faire, procureth us to love it, which maketh it deare unto us, neither is God offended thereat. But that I should cleave unto the creature, and love it equally with him, that neither will he, neither can he suffer; yea he will have me both to deny and for sake all these things, when he regireth it of me, and will have me content, although I never for the form.

fee the sunne, money, riches, &c. The love of creatures must be far inferiour to the love which we must be are toward him. As he is the soveraigne good, so will he also be chiefly loved before all other good things, if he will not suffer that I shall love any thing equally with him, much les will he suffer that I shall love any thing above him. Thou seek now I think, what it is to love God with all the heart, with

all the soule, with all thy minde. To love God with all thy heart is, to love God above all Creatures, that is, although Creatures be very amiable and deare unto me, and that I take great delight in them, yet must I so love them, that I doe contemns and for sake them, when my God and Lord requireth that of me. To love God with all the soule,

Godand Lord requireth that of me. To love God with all the soule, is to bestow our whole life and body at his pleasure, as if the love of creatures, or any tentation assaile thee, or would overcome thee, thou mayeffay: I will rather part from all these then I will

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forfake my God, whether he east me of, either kill me, either drowne me, or what foever through his permission shall come unto me, I had rather leave all things then him, I will depend on that my Lord, rather then upon all creatures, or upon any other thing whatfoever it be. Whatfoever I have and am, I will bestow, but him will I not forfake, The foule in the feriptures fignifieth the life of the Body, and whatfoever is done by the five fenfes, as to eate, to drinke, to fleep, to wake, tofce, to heare, to fmell, to taft, and whatfoever the foule workerh by the body. To love God with all the ftrength, is for Gods caule to renounce all the members and limbs of the body, lorbat or e will offer to perrill what foever he is able in his ft fh and body, before he will commit that which is against God. To love God with all the minde. is to enterprise nothing but that which may please God, whereby he understandeth the thought, which is in man, that that also be referred to God, and to all things that be exceptable unto him. Thou perceivest now what this commandement of God container in it. Thou shalt love God, Thou, Thou faith he, and that wholly, even every part of thee, not thy hands, not thy mouth, not thy knees alone. They which doe thefe things, as it is faid, doe truly fulfill it : but no man liveth in the earth which doth fo, yea we doe all otherwife. Wherefore the Law dorn here make us all finners, fo that not fo much as the least jot or point thereof is fulfilled of them that are most holy of all in Forno man doth fo cleave with all his heart unto God, that he can leave all things for his fake. We (alas) are gone fo farre, that we cannot suffer so much as a little word, may we will not forgoe the value of a half penny for Gods Caule. How can it be that we thould love God, when his will is not feeled in our minde? If I leve God, I cannot but love his will alfo. Now if God fend fickneffe, povertie, shame and ignomie, it is his will, whereat what we doe? wee murmur, we grudge, our minde is cartied hither and thirher, wee take most impatiently, and yet is this the least? What would we doe, if we should leave our Body and life for God and Christ his sike? then would we fhew our felves after an other fort. But in the meane leason we doe like unto this Pharifee and Lawyer, we lead an honest life outwardly, we worship God, we serve him, we fast, we pray and behave ourselves in outward appearance justly and holily. But God doth not require that of us, but that we should bend our selves to do his wil with pleasure & love, cheerfully & lovingly. Wherfore what seever the Lord faith to the Lawyer he faith it to al us, to wir, that we have yer done nothing, but that althings do yet remain to be done. All men therfore are guilty of death & subiect to Satan. Al men are lyars, vain, filthie, & whatfoever they pretend, it is nothing worth. We are wife in our own matters, that we may ferap together mony & goods, & we can Ipcak

peake most sweetly and fairely before men, and cunningly propound or fet forth our matter. What doth God care for thefe things ? He requireth of us that we love him with our whole heart, which no man living is able to performe, whereupon of this place is inferred, that we are all finners, but especially they, whose life hath a goodly outward thew only. This is the former part of this text, namely, the preaching of the law: Now followeth the other parr, which is the preaching of the Gospel which declareth how we may fulfill the law, and from whence that fulfilling is to be taken, which we shall learne of that Samaritane. What doth the Lawyer moreover, after that the Lord had thus dealt with him? He : faith the Evangelist, willing to instifice himself, spake unto the Lord and asked him as followeth : Who is then my neighbour? He asked not? Who is my God? As if he faid: I owe nothing unto God, neither doe I want any thing before God, yea it feemeth unto me, that I doe neither owe any thing to any man; nevertheles I would willingly know who is my neighbour. The Lord anfwering him, bringeth forth a most goodly similitude, wherby he neclareth that we are all neighbour sone to another, as well he that giveth a benefit, as he that receiveth and needeth one: although by the text it feemeth to appeare, that he only is a neighbour, which bestoweth a benefit upon another. But the Scripture maketh here no difference, sometime calling him our neighbour, which bestoweth a benefit, some time him that receiveth a benefit. By this similitude the Lord inferreth in thefe words: Goe and doe thou likewife, fo that that Lawyer had offended not only against God, but also against man, and wanted not only love towards God, but also love towards his neighbour, unto whom he had not done that good which he ought. This wretched fellow is brought into fuch a cafethat he is found wholly evill, even from the head to the feet. How came it to passe that he being most skilfull of the Scripture could not beware of this,? So fell it out; he led a pharifaicall, hypocriticall, and counterfeit life, which had not regard unto his neighbour; and to fuccour and help others, but fought thereby only glory and honour before men, and so looked by negligent and diffolute living to come to heaven. But ye have heard very often, that a Christian life consisteth in this, that we deale with faith and the heart in things that pertaine unto God, but use our life and workes towards our neighbour, and that I must not look while my neighbour feeketh a benefit, and requireth some thing of me, but according to my duty must prevent his asking, and of mine own accord offer my liberalitie unto him. Now we will see what the parrable containeth in it. The Samaritane in this place is without all doubt our Lord Jesus Christ, who hath declared his love toward God and men : Toward God, in that he defeended from heaven, and was incarnate, and fo

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fo fulfilled the will of his father . Toward men, for that by and by after baptifme, he began to preach, to worke miracles, to heale the fick, neither was there any work that he did, which did contern himfelf only, but all his works were directed to his neighbour, being made our minister, when as notwithstanding he is above all, and equall to God: but he did all thefe things, for that he knew that they did pleafe God, and that it was the wil of his father. When he had ascended to the highli of the Commandement, that he loved God with all his heart, he left and committed the life of his body, and what foever he had to the pleasure and will of his father saying: Father, behold all things that I have, my life and foule are ready at thy will .] leave for thy fake the glory and honour which I have had among men, yea and all things how good foever they be, that the world may understand how greatly I love thee : My Father let for thy fake my wildom be contemned that the world may count me for the foolishest of all : Now make I my self most contemptible of all other, who was before praised of the whole world : Now J am as a most wicked theete, who before was liberall, profitable, and beneficiall to the whole world: My Father, I make no account of all thefe things, that I may be found obedient to thy will. This is that Samaritane, who being defired by no prayers, came and fulfilled the Law with his whole heart, he alone hath fulfilled it, which praise none can rake from him: he alone hath deserved it, and to him only it appertaments. But whereas he is touched with care of the wounded man, hath compaffion on him, bindeth up his wounds bringeth him with him into an Inne, provideth for him, that pertaineth unto us. The man which lieth half dead, wounded, bearen, and spoyled, is Adam, yea and all we. The theever which spoyled us, wounded us, and left us half dead, as yet a little panting, are the Devills. The horse and his sitter doe here fall down, we are not able to help our selves, and if we should be lest lying so, we should dye, through great anguist and diffresse,our wounds would become festred; and our affliction miserable and exceeding great. This excellent parable is fet before our eyes, lively painting forth unto us what we are, what is the ftrength of our reason and free will. If that wretched man had gone about to help himself, his case would have been made worse, he would have hure himfelf, he would have openned his wounds with rubbing, and so would have falne into greater calamitie. Againe if hee had been left lying, it had been all one. So it commeth to paffe when we are left to our felves; our studies and endeavour furely are nothing. whomfoever we fer upon the matter. Hitherto fundrie ways and divers meanes have been invented, whereby we might come unto heaven, and amend our life, this man found out this, another that, whereupor have increased innumerable forts of Orders, letters of indulgences, X pilgrimages

pilgrimages to Saints, which did alwayes-make the State of Christianitie worle. This is the world which is painted forth in this wounded man, he being wholly laden with finnes, fainteth under fo heavie a burden, andis not able to help himself. But the Samaritan who hath fulfilled the Law, and is perfe ally found and whole, commeth, and doth more, then either the Priest or Levite, he bindech up his wounds, poureth in oyle and wine, ferreth him upon his owne Beaft, bringeth him with him unto an Inne, maketh provision for him, and when he should depart, diligently commendeth him to the Hoft, and leaveth with him fufficient for expences, none of which either the Prieft or Levice did. By the Priest the holy Fathers are fignified, which flourished before Mofes. The Levice is a representation of the Priefthood of the old Teframent. Now all these could doe nothing by their works, but passed by like unto this Priest and levit. Wherefore although I had all the good works of Noah, Abraham, yea and of all the faithfull Fathers, they would profit me nothing. The Priest and Levit saw that milerable man lie wounded, but they could not help him any thing: they faw him ly halfe dead, but what was that to the purpole? They could not give him any remedy. The holy Fathers faw men drowned and plunged in finnes even up to the cares, they also felt the sting and anguish of finne, but what could they doe hereunto'? they could make the case worse and not better. And those were the Preachers of the Law, which thew what the world is, namely that it is full of finne, and lieth halfe dead, and cannot even any whit help it felfe with his Arength, reason, and free will. But Christ is that true Samaritan, who is touched with as great care of that miserable man, as of himself. Neither doth the Samarican call him unto him, for he hath no merrit, but enjoyeth the meare grace and mercy of Christ, who bindeth up his wounder, and having great care of him, poureth in oyle and wine, that is, the whole Gospell. He poureth in oyle when grace is preached, when it is faid : behold O miserable man this is thy incredulity, this is thy condemnation, thus art thou wounded and fick : but abide, I will shew thee a remedy for all this: Behold joyne thy self unto this Samaritan Christ the Saviour, he will best help and succour thee, and befide him nothing. The nature of Oyle, as ye know, is to make foft and mollifie : fo the sweet and gentle preaching of the Gospell maketh my heart foft and tender toward God and my Neighbour, fo that I dare bestow my Body and life, for Christ and the Gospell, if God and need fo require. Sharp Wine fignificth the holy Croffe of Affliction, which forthwith followeth. Neither is there any cause that a Christian should look farre about and seek the Croffe, for it. fooner hangeth over his head then he is aware of, as Paul witnesseth. 2 Tim. 3 All that will live godly in Chrift Iefus, Shall fuffer perfecuni-

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tion. This is the cognifance and badg of this King. He that is alhamed of this cognisance, pertaineth not unto him, Moreover, that Samaritane purteth this wounded man upon his own beaft: this is our Lord Jesus Chrift, who beareth us, we lye upon his shoulders, upon his neck and body. There is feater a more amiable and comforeable hiftorie in the whole Gospel, then where Christ compareth himself to a thepherd, which carrieth agains the loft theep upon his thoulders unto the flock. The inne is the state of Christianitie in this world. wherein we must abide for a little time. The Host is the ministers and preachers of the word of God, and of the Gospel, whose charge is to bave care of us. This therefore is the fumme : The kingdom of Christ is a kingdom of mercy and grace, where is nothing elfe but alwayes to be borne and to beare. Chrift beareth our defects and infirmitie, bee taketh our finnes upon himfelf, and beareth our fall willingly, wee daily lie upon his neck, neither is he wearied with that bearing of ur. It is the duty of the preachers of this kingdom, to comfort confciences, to handle them gently, to feed them with the Gofpel, to beare the Week, to heale the fick : Moreover they ought fitly to apply the word according to thenced of every one. This indeed is the duty of a true Bishop and Preacher, not to proceed by violence and injury, as it is the custome of our Bishops at this day, which ver, torment, and cry out; go to, go to, he that will net willingly, shall be compelled to doe it againft his will. We must in no wisedoe fo. But a Bishop or Preacher ought to behave himfelf as a healer of the fick, who dealeth very tender. ly with them, uttereth very loving words unto them, talketh very gently with them, and bestoweth all his endeavour about them. The same must a Bishop, or Minister of any particular Parish do, and think no otherwife, but that his Bilhoprick or Parith is as an Hospitall, wherein are fuch as are combred with divers and fundrie kinds of dileafes. If Chrift be thus preached, then faith and love come together, which fulfill the commandement of love. Now torasmuch as the knowledge of the Law and the Gospel, and of the difference between them is very necessary, I will intreat of them somewhat more at large.

brotherly charity, that the whole Scripture devideth it self into two parts: into the Law, and the Gospel. The Law is that which teacheth what we must doe, what the will of God requireth of us. The Gospel teacheth where that is to be received, which the Law commandeth. Even as if I seek to take phisick, it is one art to tell what the disease is, and another to minister that which is good & wholsom to remedic it. So standeth the case here: The Law revealeth the disease, the Gospel ministreth the medicine. Which is manifest even by the text hero swe have already intreated; the Lawyer commeth & being very

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desirous of eternali life, asketh what he mutt doe. The Law declareth it unto him, laying: Thou shalt love the Lord thy God with all thing heart, with all thy foule, with all thy firength, and with all thy mind. and thy neighbour as the felf. He that readeth thefe words after a hare and flender fort only, as this Lawyer did, understandeth them not. We must pearce into the Law, and every one behold his face and hears therein. God must be leved of me from the bottom of my heart : Again, I must love him with all my foule, that is, from the depth of my foule, fo that I throughly feele in my felf that I love him. For to love with the foule fignifieth in the Scripture fuch love as a young man beareth toward a maid, which he teeleth throughly in his mind. Moreover, with all my strength, that is, with all my members. Also with all my mind, that is, all my fenfes, cogirations and thoughts must bee directed unto God : Now I find in my felf that I doe none of thefe. For if I must love God with all my heart, foule, ftrength and mind, it is requifice, that mine eyes flew no angrie twinckling or motion, that my tongue speak no angrie word, that my feet, hands, cares, &c. shew no fign of wrath, that my whole body even from the crown of the head, to the foles of the feet, and all things belonging thereunto, doe walke in charitie, be asit were ravished with love and pleasure toward God, and alwayes ferre and worthip him. Wherefore who is he which by the pleasure and love of vertue is chast and righteous? chere cannot be one such found in the earth. For we alwayes find our selves readier to wrath, hatred, envic, worldly pleasure, &c. then to meeknes and other vertue. I find in me not only afparke, but even a fierie fornace of wicked luft: for there is no love in my heart, no nor in all my members. Wherefore here in the Law a it were in a certaine Glasse, I fee what foever is in me, to be damnable and curfed. For not one jot of the Law must perish but all muft be fulfilled, as Christ faith : Truly | fay unto you, till beaven and earth paffe, one ior or title of the Law Shall not escape till all be fulfilled. Matth. 5 18. Now thou find. eft nor this in thee, that thou doeft with all thy foule and heart, with cheerfulines and pleasure, what soever the Law exacteth and requireth of thee. Hereupon thou art damned and under the dominion of Satan.

The Law therefore serveth us thus farre, to teach us, that wee are condemned: for by it we find all wicked desires in us, and yet not so much as a sparke of them ought to be in us. Howbeit our Schoole-men not marking this, have taught, that it one doe according to his ability, God doth give his grace unto him. They are blind guides: They grant themselves, that aman is carried with no pleasure or cheerefulnesse that which is good, and yet doe they also teach, if one worketh, although it be with griefe, difficultie, and flouthfulnesse, that it is well with himbefore God. But Christ hath taught otherwise in this place,

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that we should worke that which is good with pleasure and love, readines and tacilitie Whom therefore shall we rather beleeve, Christ, or the Schoolmen ? but I leave that to your judgement. Offuch corrupt and evilounderstanding of the Law, Monasteries afterwards came, where by entred into this opinion, that it was thought to be fufficient to falvation, to live in a Monastrie, and to follow the orders thereof, although that were done even with griefe of mind. So they taught. But Christ will have us to work with pleasure and cheerfulnes, fo that if anything be done with burden or griefe of conscience, it is sinne: remove thy felf therefore quickly from such a worke. Wherefore thus it might be faid unto them : Behold O man, thou miferable creature oughteft to be carried with a certain delight to the doing of the law of God, but thou commeft with no pleasure or cheerfulneffe hereunto, now fee that thou thew thy pleasure and love herein otherwise thou thalt be the enemie of God, and the friend of Satan: thus men leaving their own rathnes, might come to the knowledg of themselves, and might then fay: Therfore, O God, am I condemned, and that not unjuftly. Hereuponit followeth, that we are all under Saran, as long as we feel in us this difficultie and hardnes to do that which is good. Wherefore if I should speak the truth, I should say thus. I find indeed something that is good in the law of God, but it is my death, and if it could be, I would wish that it were not. So are all men affected in their heart, as Saint Paul plainly teacheth Romans 7. If wee should remaine in such condemnation, we must needs perish for ever.

There is therefore another pare, that is, the Gofpell, which the weth comfort and falvation, declaring where that is to be had, whereby the Law is fulfilled. When therefore I know by the Law that I am a condemned man, then lie I half dead among theeves, Satan hath spoyled my foule, and hath moreover in Adam taken away all Faith, all Righteoulnesse, and bath lest nothing but bedily life, which is also quickly extinguished. Then come Levites and Priestes, which teach this and that, but can helpe nothing, and so passe by. But when the Samaritane commeth, he helpath, that is, when Christ commeth, hee sheweth his mercy unto us, faying after this fort: behold thou oughteff indeed to love God with all thine heart, butthou doeft it not, now beleeve only in me, and thou halt inioy my obedience as thine own: this only helperh me . Then he putteth me on his own beaft, that is, on himself, and carrieth me into the Inne; that is, into the Church of the faithfull, then he by and by poureth his grace into me, that is, oyle; that I may feele my felt to be laid upon his thoulder, that at the laft maketh me to be of a good cheere, and quiet and well affected in confrience. Afterward he poureth in wine alfo, which with his fharpnes may abate and tame the force of old Adam. And yet am I not fo wholly restored unto health, health is indeed poured in and begun, bu t

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but not yet wholly finished : then Christ hath care of me, and by his grace poured into me, doth purific me, that from day to day I may become more chaft, meek, gentle, faithfull, &c. untill I wholly dye, for then I shall be altogether made perfect. So when we shall come to God the father, and be asked of him, whether we beleeved in God whether we loved him, &c the Samaritane Chrift our Lord, who bath layed us on his own beaft, will come forth and fay: Lo Father, al. though they have not who ly rulfilled thy Law, yet have I fulfilled it, fuffer thou that to turne to the commoditie of them that believe in me. So isit needfull that all the Saints albeit very boly, be layed upon the back of Chrift. If fo be that the holiest of all, as the Priests and Levits could not fatisfie the Law, how thall we go about with our fained workes, as with flaving, habit, &c. to fulfill the fame ? O wretched and miferable calamitie. Thele things thall now fuffice to have been spoken concerning this text: Let us pray unto God, that he will give us his grace. The 29. Dermonof Dr. Martin Luther, concerning the exercise and increating of faith. [John 4. verfe 46. to the 54.] There was a certain ruler whose some was fick, &c. A N excellent example of faith is fet forth in this text, of what fort it is, of what nature and quality, inamely, that it snot a resting or idle thing, but lively and void of idlenesse, which goeth not back, but proceedeth on, and fill more and more increaseth, Which if it be not done, it is no faith, but only a dead opinion of God In the heart. For a true and fincere faith, which the holy Ghoft poueeth into the heart, cannot be idle : which I fay for this canfe, that no man betherefore fecure, albeit the hath obtained falth, neither that he flay there. It is nothing to begin unlesse we increase by continuall going forward, and come to greater knowledge of God. on the contrary fide it is the nature and qualitie of our adverlarie Sacan notto be idle, as St. Peter faith : Sarap fleepeth nor, but goeth about as a roaring Lyon, feeking whom he may devoure, If so be that the Devillis neither idle, neither fleep commeth upon him, neither shall it be meet for a Christian to be idle or put his hands in his bofom, forasmuch as he hath the Devil his enemie, who is Reonger then himself: for he is called the prince of the world, as is mentioned in the Epikle appointed to be read in the Church on this day: We wrefile not against fich and blood, but against principalities, against powers, and spainst the worldly governours, the princes of the darknes of this world, abainft (pirituall michedneffer, which are in high places. Eph. 6, 12. This prince governeth the world, furiously and hercely rageth, and cannot fuffer the profperous successe of a Christian. Neither is ig for his profir to be suffered of him, for an entrie being made hereby, his kingdom is burft in two, and his net torn in pieces, out of which as much as he

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is able, he suffereth no Christian to escape, Moreover when the fire offaith is kindled, and the flame foftered, and Satan trieth and marketh that, by and by he pradifech deceit against it, for he knoweth how much hindrance his kingdom shall take thereby, wherefore as carneftly as he can, even with all his power, he defendeth his kingdome, and laboureth to keep all in obedience to him. Wherefore it is most certain, that when a Christian hath begun to beleeve, by and by temptation and persecution will assaile him. Which if it come not to passe, it is a signe that his faith is not yet found, and that he hath not as yet truly received the Gospel. For wicked Satau hath a very sharp fight, he by and by spieth our where is a true Christian, wherefore te applyeth himself wholly unto this, that he may inforce him to fall, may beliege him, and affaile him on every fide : for he cannot fuffer that any should revolt from his kingdom. It is perilous therefore for a man to beleeve, for the Devill is ready that he may let upon him, and overthrow him, which fometime chanceth evento very holy men, which understand the word of God well, when they stand upright, and thinke themselves fafe, that privie wicked feend commeth upon him by little and little, and wrestleth with them so long, till he overthrow them, and caft them to the earth. Set before thine eyes Mofes and Aaron, who were guids of the Iewes, they had an excellent faith, when they brought the people out of Egypt, and all the people in faith paffed through the red Sea, death, the wide Wilderneffe, and many other mervelous things, whereby they shewed their faith, but at the last they fall grievously, they feare that they shall perish with hunger, Is it not a thing most milerable, that by so great signes they shew their faith, they goe into death and through death, wraftle with it and overcome it, and yet while they think themselves surest, they fall, and fuffer themselves to be overcome of the belly, murmur against God, and are logricevoully compted, that they fall altogether. Wherfore it is not certain and fure, if one begin to beleeve, and dorn not always more and more increase in faith. Yea that godly man Moses, who had so great and fo ftrong a faith, did fall alfo, when as he should bring water out of the rock with a staffe, he doubted, and talked thus to the people : Come, let us fee whether we can bring water out of the rock. That good Mefes which had thewed to many and to great fignes, talleth into reason and carnall underfanding, fearing left the incredulitic of the people would hinder fo great a miracle & fign. But it had behooved him to cleave fast to the word of God, & to think it higher, greater, ftronger, and mightier then the unbelief of the people; that great man was tempted, he flumb led, and was overthrown. We have like examples in the new Teffa. ment: Peter washardie, & firm in frith, when he beheld Christupon the water, he faid unto him with a strong faith: Lord suffer me to come unto

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to thee, committing himself to the water even as to the ship, he thought affuredly that the water would beare him. Then was there an excellent faith in Peter, and great courage, which durft commit himfelf wholly unto death in the mineft of the fea, repoling his hope freely and boldly in Christ. But when he thought himself most fafe, a ftorme and tempest ariseth, he forgetting the word, suffereth his faith ro faile, and he himfelf also falleth, suffering Saran to pluck faith out of his heart. Faith truly is a subtile and delicate thing, a small thing maketh to flumble and fall. Satan is alwayes watchfull, and circumfpect, and doth by and by obtaine his purpofe, if we doe not diligently watch. How earnestly did the common people follow Christ ? they thought that he was a Prophet, and did so cleave unto him, and fo defend him, that the Princes of the people were made aftonied, neither durk they fo much as lay hand on him. But when they apprehend him, proceed against him, fasten him to the croffe, the people for fake him all that they may, and come no more at him. A Prophet is present, and no man any more affisteth him, but they rather crie out again thim, crucifie him, crucifie him: and that which is most detestible of all, his own Disciples revolt from him. What is become now both of their faith and holineffe? So is it at this day in our time : at the first when the Gospel began to shine, the preaching thereof was acceptable and pleafant, then many feemed willing to imbrace it, but when Munks and facrificing Priefts, Nunnes, &c. began to be spoken against, and the Masse to be confuted, all (a mervelous thing to be spoken) fell away as leaves of trees. Again, when Princes also were touched, the Gospel suffered greater persecution, and did by little and little dayly decrease, Moreover Satan is not idle, whereupon he ftirrethup herefies and fchilmes, for how many feds have we hitherro fuffered? he fleepeth not, he will firre up greater mischiefes alfo, he never refeth, but looketh about, and tryeth every way, that he may bring the matter to that paffe, and prevaile fo farre, that no found doctine may remaine in the Church, but that if all Germanie be diligently viewed, a Sermon may no where be found, wherein the word of God is truly preached, as it was before. He goeth about to extinguish and abolish all the doctine of Christ now increafing, for he cannot abide it, it is not an easie thing to avoid so great an enemie, he lyeth in wait, and vieweth all places, and fo diligently bestirreth himself, that even the learned fall, and the elect flumble, 25 Mefes, St. Peter, with the rest of the Apofiles. We think our felves iale, and live fecurely, no man confidereth, no man hath a care of the word, we thould pray and befeech God, thathe would youchfafeto preserve the Gospel, and make his holy name to bespread and publithed more abroad. But no man is touched with care hereof, no man prayeth

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prayeth that it may have good fuccesse. Wherefore it is to be feared. that at the laft it will come to paffe, that God will fuffer Satan and us to run together into one, then shall we be in a desperate case, for hee will eafily throw us to the ground, when we are come into fo great miferie by our own flouthfulnes and default. Saran moreover can fo fet forth the matter by feditious spirits, that men shall think it to bee just. As the Arrians were perswaded that their opinion was sound. But a Christian humbleth himseif, taketh nothing rashly upon bimfelf, but with an humble heart faith thus unto God: Most gracious God, albeit I know that the cause which I tayout is uniust, yet without thy help I am not able to maint sine it, thou therefore help me, otherwife I shall be caft and overthrown. He is indeed certaine of his caufe. even as St. Peter was on the water, who could not be furer, when the water did beare him. For he knew no let or hindrance, but when the wind was great, and the water troubled, he perceived what was wanting in him : which is throughly to be received into our mind, and considered of us. For albeit the certainrie of our cause be confirmed. frengthned, and ratified with plain sentences of the Scripture, yet is it by the might, councell, and power of God, that we are defended, and Saran our chiefe adversarie and enemie repressed. Which is therefore done that God may ftirre us up to watch, and keep us in awe, that we may alwayes be watchfall, andcrie unto him: Lord help us, and increase our faith, for withour thee we are able to do nothing. Our, heart must be alwayes so disposed, as though we began to day to beleeve, and alwaies fo affected, that we define and labour to goe more and more forward. For that is the nature, force, and qualitie of faith. that it alwayes increaseth and waxeth Aronger. Satan, as it is a little before mentioned, neither, is idle nor resteth, if hebe once overthrown he riferh againe, if he cannot enter in by the door, he endeavoureth to feale in on the backfide, and if this be not permitted him, he breaketh in through the roofe, or entreth in through a hollow place digged under the threshold, for he doth so long earnestly follow his work, untill he come in, he useth many deceits and practiles, if he prevaileth not by one, he taketh in hand another, and doth thatfo long, until he hath obtained his purpose. Man is a weak and a milerable thing, as St. Paulfaith. 2 Cor. 4. We have this treasure in earthen vessels. I am more fraile then a pot compared to the potter, and a pot is a very weak thing, inalmuch as it is easily broken, and whatloever is in it, is spilt. Now Saran when he marketh howgreat a treasure faith is, kept in a fraile por (that I may fo fpeak) he is in a great rage and furie, and faith thus unto us : I will touch thee, I will break thy pot, thou haft a great treasure, which I will spille So God ferteththe filly pot in the middest of enemies, which should utterly perish even in

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in a moment, if he did not defend it, for it may quickly be thaken and broken in peeces, yea if it be but bitten of a viper it perisheth. And it is not hard for Saran even in one moment to wast and destroy a whole country. Wherefore that vexeth him, that God dealeth with him fo fimply, fetting a fill ypot against him, when as he notwithstanding is fo great a Prince and the most migh tie ruler of this world. would grieve me, if I being strong and valiant, any man should fee upon me with a reed, furely I being moved with anger would break the reed in peeces : for I had rather that he would fet upon me with a speare, sword, and armed on all parts, It grieved stout Goliab, that David dutit come unro him unarmed only with a staffe. So it greatly grieveth the Devillathat God will suppresse himby flesh and and blood. if some flout spirit should refift him, it would not grieve him so much, for that troubleth him above measure, that a filly worm, a fraile por should come to despise him, an earthen vessell against a most mighty Prince, God hath laid up this troasure, faith Paul, in a miserable and weak veffell : for man is a weak creature, by and by moved to wrath, to covereoufnes, to pride, &c. fo that Saran may eafily thake and break the veffell : for if God would permit him, he would forthwith break it all to peeces. Now all this is done, faith Pan', that we may know, that not by our own power, but by the power of God we are preferved from all evills, and especially from the force and fury of Satan, who goeth about like a roaring lyon, defiring to and bruife break the weak veffells and fraile pots ; and that we may hereby also be firred up to bee watchfulland to lift up our eyes roward heaven, and pray unto God that he will vouchfafe to increase and defend our faith, and preserve the veffell by his frength. Thus have we an entrance unto our text, Or remaineth that we doe now confider the fame in order : The Evangelift faith thus : There was a certaine ruler whose fonne was fich at Capernaum. It fallesh out with many other men allo, that they have

gelik saith thus: There was a certaine ruler whose some was sick at Capernaum. It sallesh out with many other men also, that they have their children weks but that which he saith atterward is to be marked; When he beard that lesus was come out of Iudea into Galile, he went unto him, and besought him that he would goe down, and heale his sonne; for he was even ready to dye. Here faith beginneth and trusteth in Christ. Now that he had faith the Gospel declareth: for he heard of Christ how he healed the sick, therupon his heart was setupon him, and hereforteth unto himschinking thus: If he helpeth all men hee will also help me, and will heale my son. He counterh Christ for such a man as is able to help men, and hopeth and promise the to himself all goodnes from him; and that indeed is a true Christian heart, which cleaveth saft uuto God. If that this ruler had stood in a place or way having two paths, doubting with himself, he had not gone unto Christ, but his heart would have been thus affected: He helpeth others indeed,

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but who can tell, whether he will help me allo? Howbeit he doth not thus doubt of Christ, but rifeth, and maketh hast unto him. This is the beginning of faith, now ye shall fee how Christ meeteth him on the other fide, and answereth otherwise then he thought for, that his faith might be tried, and thus he faith unto him : Except ye fee figns and wonders ye will not beleeve. Christ faid alfo to St. Peter. Mar. 14. wby doeft thou doubt, O thou of little faith? Peter undoubtedly had faith, and did beleeve in Chrift, whereupon he committed himfelf to the water, but when helaw the wind, he was afraid, and began to be drowned: foin this place, that good man heareth a good report of Chrift, that he helpeth every man, which he beleeveth and therfore reforterh unto him. But when he heareth that Christ denyeth to come, he stumbleth, and his faith faileth, tearing that Christ would not come unto him. This is as it were an affault and fore blow, here his new begun faith beginneth to be tempted. It was a hard faying : Except ye fee figns and wonders, ye will not believe ; which faying doth fo tempe him, and bring him into doubt, that he almost falleth. Satan Randing at his back, faith unto him:get thee home and look to they bufines, for ho will not help the. Notwithstanding the Ruler did not by and by leave of, but prayed the Lord moreover : Lord come down before my fon dye. Here his faith began to be in danger and to faile, but God dork not for fake him, but lifteth him up again, and faith unto him: Goethy way, thy fon liveth. If the ruler had nor had faith, he would not have requested Christ to come to his fon. What therfore doth he want ? even this : he beleeved it Christ came to his house, he could then help his fon, if he did not come, he could not help him. Neither did his faith extend fo far, as to believe that Christ even being ablent cculd heale the fick but it behooveth that he should have a higher faith. Wherfore Christ lifteth him up, & fetteth him in a higher state, and faith unto him: Goethy way thy fon liverb. Here he first ascendeth from his former faith, whereby he beleeved that Christ could beale being present, and commeth to a higher faith, so that now he beleeveth the word. For ifhe had not beleeved the word, he would not have lest Christ, neither would have departed from him, untill he had come with him to his house But having laid hold on the word, he cleaveth unto it by faith, for his fon is at home, and Christ is with his father, Wherfore the father receiveth this word in his heart, and thinkerh with himself after this fort : My son is fick, but I shail find him whole; which faith was contrary both to reason and experience. Reason would have shought thus: When I came from my fon he was fick, as J did leave him fo fhall I find him. But faith faith otherwife, it refeth only in the word and cruffeth wholly unto it, neither doubteth it, that any thing will fall out otherwise then the word speaketh: Gee thy way, thy some werb, This is a right and ftrong faith, when as aman leaveth lenfe

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fense, wisedom, reason, and trusteth wholly, to the word of God. Christ faith, thy fon ne liveth : And he faith with himfelf, without doubt it is true, I shall fo find it. So faith remaineth not idle, nor resteth, but increa feth and goeth forward. Thus Christ dealeth with us also, hee fuffereth us to be tempred, that we may increase in faith ; if in the end of our life when we must dye, we shall have but a sparke of such faith. we shall be in a good case, as Christ faith unto his Disciples Matth. 17. If ye have faith as much as is in a graine of mustard (eed, ye shall say unto this mountaine: Remove hence to yonder place, and it shall be remowed: and nothing shall be unpossible unto you. A grain of mustard feed is but a small thing, but he that hath faith agreeable to the smalnes of this graine, shall be faved. Neither maft we fo much consider this, that our faith is little, but we must look unto this, we must have regard unto this, that the graine of mustard feed docremaine, and be not earen up cf the birds. That Satan pluck not faith out of our hearts. We must not look how little the faith is, but we must regard and take heed that faith be not taken away, Peter had faith upon the fea, and therefore was he carried of the water, that he should not be drowned, if he had so persevered in faith, he might well have walked an hundred miles upon the fea, but when he failed in faith, he began to be drowmed. So Mofes had a strong faith, but he fell from it. It consisteth not in the Brength or Aendernes offaith, that we doe frand, but in perfevering and remaining faithfull. It may be that he shall persever in faith, which hath but a flender faith, and he that hath a ftrong faith shall fall and doubt. Mofes and Peter had an excellent faith, fo that Mofes by faith did lead the people through the midel of the fea and death, and Peter without doubting went down out of the ship into the fea, but they fell from their faith, howbeit God raileth them up quickly again, But the Theete on the croffe having once laidhold of taith, continued constant. Now God therefore suffereth it to be thus, that he may bring down rash arrogancie, that we doe not gloriously extell our felves, but alwayes remaine in feare and awe. For when temptation commeth upon us, we do forthwith fall into errour, if God do not affift and Brongthen us, of which thing we may fee a very goodly fimilitude in a tree, which in the Spring time buddeth and opennethit felf, fo that it doth asit were become white by reason of the bloffoms, A shewer falling upon it, many of the bloffoms are shaken of, and the frost also doth much more consume them. Afterward when the fruit beginneth to fpring forth, some great windblowing, much of it being newly come forth falleth down, and when it waxeth ripe, the Caterpillar commeth, which with other Worms gnaweth and spoyleth it so much, that scarce the twentieth part, yea scarce the hundreth part many times remaineth. The same commeth to passe with the hearers

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of the Gospel, in the beginning thereof every one covereth to be ! true Christian, every one liketh of it very well, and the first fruits thereof are very pleasant. But when wind, a shewer, or temptarion commeth, all fall away from it by companies: afterwards fects and leditions arife, which like unto wormes and kankers gnaw and infect the fruits of the Gospel, and so many false opinions fpring up, that very few do persever in the true protession of the Gospel, We have here, thankes be given to Almighty God, the word of God plentifully taught, we are delivered out of deep and great darkeneffe, but we forgetting the word are made weake, we live having no care of the word, for it is not favoury unto us. But when as hereafter falle Prophets shall break in with their corrupt opinions, and Satan also shall violently affaile us, finding us idle, and the houle fwept and garnished, he will bring with him leven other spirits worte then himself, and the end shall be worse then the beginning. Which things if they so fall our, let us not therefore be quite d'iscouraged, but let us rather instruct one another, that we may learne to cleave unto God, and pray unto him, and fay : Mercifull God, thou hast given unto me to become a Chri-Rian, give unto me also that I may persevere, and become daily richer in faith. Albeitthe whole world did refift, and every one conspired to destroy the Gospel, yet will I be nothing moved, but by thy divine help will depend on the Gospel. But to returne againe to the Ruler, ye have heard that his faith was very notable and excellent, he heareth the word. Thy some liveth, he beleeveth it, and goeth away giving honour to God, he receiveth the only word, he traffeth wholly unto it. Hereupon God dealeth fo graciously with him, that he restoreth health unto his sonne, raiseth him up, and Rrengthneth him in faith, neither fuffereth him to flick in doubt or infirmitie, but effablifheth him, and maketh him ftrong, and caufeth him to go forward and increase. Neither doth God delay untill he commeth home, but declareth unto him being yet in his journey, the health of his fonne, fending his servants to meet him, that they might bring him good newes, and say: thy sonne liveth. For God cannot deferte or delay, where there is a fincere heart, which truffeth in him alone, all other things being left, looking only unto the word of God, there God can not hide himself, but revealeth himself, and commeth unto such a heart, and make this abode there, as the Lord faith Job. 14. Now what can be more joyfull, then for a man to give credit to the word of God, and to be plucked from it by no affliction or tentation, but to thut his eyes against every affault of Satan, to lay aside humane sense, understanding, reason, and wisdom, and to say daily in his hearts God hath spoken it, he cannot lye J say nothing is more joyfull then such a faith. For what soeyer we ask of God with such a faith, wee receive it more

more abundantly of him, then ever wee defired it, and Godis fooner present withus, then we had thought, Hereupon the Evangelift useth fo many wordes even unprofitable, as it appearerh unto us, as thefe, The man believed the wordthat Jesus bad spoken unto him, and went bis way. And as be was now going down, his fervants met bim, faying, Thy sonne livetb. Then inquired be of them the houre when he began to amend, and they [aid un to bim. Yefterday the feventh boure the Fever left bim. Then the Father hnew, that it was the same houre in the which fefus faid unto bim. Thy fonne livetb. All which tend unto this end, that we should know that if wee believe in the Lord he will give us abundantly, what foever we shal pray unto him for, The conclusion the Evangelift maket bas followet b, And be believed and all bis boufoold. He fo increased in faith, that he did not only ascend from a low state to an higher, but he brought others also unto faith. He had furely an effe-Quall faith, which did not rest idle and floathfull in the heart, but did breake forth, fo that who foever were in his houle were brought unro faith. For this is plainly the nature of faith, this is the quallity ofir, to draw others unto it, to burft forth and apply it selfe even unto the worke of love, as S. Paul witneffeth Gala. 5. That faith which worketh by love, is effcaual. For it cannot keep filence or be idle, as David faith Pfal. 116, which place Paul applieth to the faithful. 2. Cor, 4, believed and thereforethave I fpoken. Faith can doe no other, for it is enforced to speak, neither can it keep filence, inasmuch as he that is endued with it, endeavoureth to profit his Neighbour. This Ruler had faith for himself, but it doth not remaine in him alone, but breakethforth. For without all doubt he declared to his Family, how he came unto Christ, & received comfort of him, which they also believed: So we also, when we believe must open our mouth, and confesse the grace, which God hath shewed unto us. Which is the chief and most excellent work of faith, that one infruct an other in the word. For Paul faith Rom. 10. With the heart man believeth unto righteoufnes, and with the mouth man confesset to salvation. If we be ashamed of this word, it is a certaine argument of a very light and uncertain faith We fee therefore that there is no difference with Christ between the frong and the weake in faith : for a little faith is faith alfo. He therfore came into the world that he might receive to himself, beare and fusteine the weake. If he were so impatient as we be, he would by and Dylay unto us: Get thee from me, I will none of thee, because thou believest not in me. But this is thing greatly to be commended, when one can handle the weake gently, and doe not deale rigoroully with them, and repel them by impariency. For although they be weak to day the houre may come, when they shal receive the word more abundantly then we. Thus we ought to instruct and teach one an other, that we may

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depend on the word of God, For if we continue in flicking to the word, we shall be Arong enough for the Devill: for we glory of the word, albeit we be but weake. Unto Satan, who is able even in one houre to overthrow us all, all men should be even as a Feather, which he would be able to remove away how and when he will, year even with his breath, but if we believe, that Feather is made more heavie unto him then the hill Olympus. For a Christian beareth Christine himself, and Ghrist is heavyer then heaven and earth. Thus much may fuffice concerning this text. The 30. Dermon of Dr. Mar= tin Luther, concerning free remission of Annes to the contrite and broken in beart, and terrible judgement to the indurate and oblienate. [Matth. 18 verle 23. to the 35.] Verfe 33 . Fefus faid, o. Hrist brought forth this parable unto that answer which he had made to Saint Peter, unto whom he had before committed the Keyes of binding & loofing. For when S. Peter asked him how of the should forgive his Brother h soffence, whether it were enough to forgive him feven times, and he answered, not seven times, but feventy times feven times, he then added this similitude, by which he inferreth, that his heavenly Father will doe likewise unto us, if we doe not forgive our Neighbour, even as the King did here unto the Servant, which would not forgive his Fellow. Servant asmall debt, when as his Lord had forgiven him so much. We have oftentimes taught that the kingdom of God wherein he reigneth by the Golpell, is nothing elfe, but luch a face or government, wherein is meere forgivenes of fins : fo that where such a government is not, wherin sin is pardoned, neither is there the gospel nor Kingdom. Wherfore those two kingdoms are to be seperated one, wherin fins are punished, & an other wherin they are forgiven, or wherin the law is exacted, & wherin that which is due by the law, is remitted. In the kingdom of God, where he reigneth by the Gospel, there is no exacting of the law, neither any dealing by the law but only remission & forgivenes, neither wrath or punishing, but brotherly service & well doing one to another. Notwithstanding the civill law or Magistrate is not taken away, for this parable speaketh not any thing of worldly government, but of the Kingdom of God only. Wherfore he that is yet governed only by the regiment of the world is yet far of from the kingdom of heaven, for worldly government pertainerh wholly to inferior things. As if a Prince govern his people fo. that he suffer iniury to be done to none, punishing offenders, he doth well, & is therfore com mended. For in that government this fentence flourisherb: Pay that thou owest: which if thou do not, thou shalt be cast into prison. Such government we must have, how beit we come not to heaven by it, neither is the world therfore faved, but this government is therfore necessary, that the world do not becom worse. For it is only a desence & fortification against wickednes, which if it were not, one would devour another

other, neither could any man keep in fafety his own life, wife, goods. children, &c. That therefore all things should not fall, come to ruine, and perifh, God hath appointed the sword of the Magistrate, whereby wickednesse may be partly repressed, peace and quietnes among men maintained, and one may not doe another injurie, wherefore this is in any wife to be kept. But, as I faid, it is not ordained for them that are in the kingdom of grace, but therefore only, that men be not more deeply plunged in wickednes, and become worfe. Wherefore no man that is only under the regiment of the world, ought to glorie, that he doth therefore well before God, before whom all is yet unrighteous. For thou must come so far that thou doe resign that which is just before the world, and yeeld of thine own right. This the Gospel doth here require, which on either fide fetteth forth unto us only forgives nes, First the Lord forgiveth the servant all the debt: then he requireth of him, that he forgive his fellow servant his, and remit his offence. Thele things God requireth, and so must his kingdom be ordered. that no man be fo wicked, neither suffereth himself fo to be moved, that he cannot forgive his neighbour. And as it is a little before this eext taught of the Gospel, if he should provoke thee to angereven seventy times seven times, that is as often as he can offend against thee, thou must yeeld of thine own right, and cheerefully forgive him all things. Why fo ? because Christ did the same. For he set aup and crected fuch a kingdome, as wherein is only grace, which must at no time cease, so that if thou repent all things may wholly be for given thee, as often as thou that offend, for almuch as hee hathordained the Gospell, that it might preach no punishment but only grace and forgivenesse of sinnes. This kingdome standing, zhou mayeft alwaies rife againe, how deeply foever thou faileft, and fo often asthou falleft, fo as thou repent. For albeit thou falleft, yet this Gospel and mercie seat alwayes continuerh. As soone as thereforethou haft rifen again and returned, thou haft grace restored. Howbeit he requireth this of thee, that thou also forgive thy neighbour all things, which he hath committed against thee, otherwife thou shalt not be in this kingdom of grace, neither shalt become partaker of that which the Gospel preacheth, that thy finnes may bee forgiven the. This briefly is the fumme and meaning of this text.

Moreover we must not here omit, to declare who they be that receive the Gospell, and unto whom it is acceptable. For surely that kingdom and government, wherein God reigneth and ruleth by the Gospell, is most excellent and gentle, for a swuch as in it meere for givenesse of sinnes is preached, howbeit it peirseth not into the heart of every one, neither is it considered or esteemed of all. For thou may sind many light and unconstant men, who abuse the Gospel and lead

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of mercy to fome, and indgement to others.

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their life diffolutely and loofly, doing what they lift, who thinke that they should be rebuked of none, seeing that the Gospell teacheth nothing but forgivenes of finnes. The Gospell is not preached to these who doe to vilely efteem of a precious treasure, and deale lightly with it. Wherefore neither doe they pertaine to this kingdom bur to worldly government, that they may be stopped and let from doing what foeverthey like and lift. To whom then is it preached? To them which throughly a feele fuch milerie, as this Servant did here. Wherefore confider what happenerh unto him : The Lord toketh pirty of his milery, forgiverh him more then he durft defire. But before this is done. the text faith, the Lord first took account of his Servants, and when he began to reckon, one was brought unto him, which owed him ten thoufand callents: and because he had nothing to pay, his Lord commanded him to be fold, and his wife, and children, and all that he had, and the debt to be payed. Which truly were no pleasant words but even exceeding leverity and most terrible judgement, then is he brought into fo great perplexity and diffreffe, that he falleth down on the ground and asketh mercy, and promifeth more then he hath, or isable to pays faying : Lord refraine thine anger toward me, and I will pay thee all.

Here is fet forth unto us, who they be unto whom the Golpel is acceptable. For fo cometh it to paffe between God and us. When God will take an account of us, he sendeth forth the preaching of his Law, whereby we learnero know what wee ought to doe : As when Godfaith to the conscience : Thou shalt worthip no other God, but shalt acknowledge me alone for God, shalt love me with al thine heart, and reposethy trust and hope in me only. This is the book of accounts wherein is written what we owe, which he taking into his hands, readeth before us, and faith. Lo, this thou oughteft to have done show oughtest to feare, love, and worship me alone, thou oughtest to trust in me alone, and from me to promife so thy fetfall good things. Howbeit thou doeft otherwise, thou art mineadverfarle, thou beleavest not in me , but repoleft thy truft in other things and in a fumme. thou feeft here, that thou doeft not observe to much as the leaft point of the law, When the confeience hath heard thefe things, and the law hath touched one well, he feeth then what he ought todoe, and whathe hath not done, and findeth that he hath not kept fo much as a letter of the law, and is compelled to confesse, that he hath not performed that obedience and duty which God jully requirerh of him; What doth the Lord now ? When the conscience is thus touched, and feeleth it felf condemned, and is diftreffed with exceeding great miferie, he faith : Sell him, and whatloever he hath, and let him pay the debt. This is the judgement, which forthwith followerb, when the law hath revealed finne, and faid : This thou might doe, that thou oughteff

ougheeft to have done thou half done nothing thereof : For to finne is required punishment, that man may be compelled to pay. For God hath not so made his law, that he doth not punish them that transgreffe it. It is not fweet and pleafant, but bringeth bitter and horrible paine with it, it deliverethus to Saran, it cafteth us down to Hell, and leaveth us wrapped in tentation, untill we have payed the utmost farthing. This St. Paul hath notably well declared Rom. 4. where he faith. The Daw worketh nothing but wrath. That is, when it revealeth unto us, that we have done unjustly, it feteth nothing before us, but wrath and indignation. For when the Conscience seeth that it hath committed evil, it feeleth that it bath deserved eternall death, after which followeth punishment, whereupon it is compelled to despaire,

This is that that the Lord commandeth this fervant together with all his substance to be fold, forasmuch as he is not able to pay. But what dock the Servant fay ? the foolish fellow thinketh yer, that he thall pay the debr, he falleth downe and prayeth that he will have patience with him. This is the wound and croffe of all Confciences, that when finne biteth them to, that they feele in how evill case they are before God, there is no reft in them, they but run hither and thither, feek. ing about, that they may be delivered from finnes, and raffely take upon them as yet to doe fo great things, as wherewith they hall pay God, as we hitherto have been instructed, whereupon came fo many pilgrimages, collegiate houles, Monasteries, Masses and other trifles. VVe pined our selves with fasting, we scourged our selves with VVhips, we were made Monkes, and Nunnes: therefore only, for that we went about to lead fuch a life, and to doe fuch and fo many workes, as whereunto God might have refped, and thereby be pacified; thinking fo to appeale and make quiet our Consciences, so wee committed the same things that this foolish fellow did. Such a heart as is touched with the Law, and throughly feelech it owne milerie and calamity is humbled traly and indeced. Whereupon it falleth down beforethe Lord and craveth mercy, how beitit is yet defiled with this vice, that it ftriverh ro help it felfe, which thing cannot be taken away from nature, when as the conscience feeleth such miserie, it dareth presume to promiscmore then all the Angells in heaven are able to performe. Then is it an eafic matter to perswade it to apply it felfe to doe, whatfoever can be required of it. For it findeth itfelf alwayes in fuch a cafe, that it hopeth that it is able by workes to fatisfie for finnes. Confider those things which have been hitherto of long time done in the world, then shale thou finde thefe things to be fo : For thus was it preached; give fomewhat so the building of a Church : Get to be admitted into an holy Monafterie, inftitute Maffes, and thy finnes thall be femiven thee. And when confeiences were urged in confession,

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of mercie to some, and judgement to others.

they would not flick to fay : Whatfoever was enjoyeed us, we have mitted nothing of it, yea we have given more then we were command. ded. Miserable men rejoyced that by this meanes they might provide for themselves, and therefore they pined and affinded themselves, that they might be unburdened of their finnes, yet did it prevaile them nothing. For the conscience remained in doubt as before, that it knew not how it flood before God. But if it were fecure and quiet, it fell into that which is worse to thinke that God hath respect unto workes, acither can reason doe any other but depend of workes. The Lord therefore is rouched with affection of mercy toward that miferie, wherwith the fervanc fo intangled and fnared with finnes, is holden, and taking pitty upon him, doth forgive and difmiffe him. Here is now fet forth unto us, what is the special office and quality of the Gofpell, and how God dealeth with us. When thou art fo growned in finnes, , and wearieft thy felf, that thou mayft deliver thy felf from them, the Gospell cometh to thee, and faith: Doe nor so deare Brother, it prevaileth nothing, although thou afflict and torment thy felfe even till thou be mid, thy worker doe not profit, but the mercy of God fhall deliver thee, who is touched with thy milerie : for he feath thee wrap, ped in calamity, and wearying thy felf, that thou mayest deliver the felf out of the myre, and yet art not able : he, I fay, hath regard unto this, that thou are not able to pay, whereupon, he forgiveth thee all, and that of his meere mercy. For he dorn not forgive thee the debe. either for thy workes or merrits, but for that he taketh pitty upon thy esie, complaint and mourning, and thy falling down before his knees: thatis, God hath respect to an humbled heart, as the Prophet laith Pla. The facrifice of God is a troubled fpirit, abroken and contrite beart, O God halt then not defpife. Such a heart be faith, as is broken and humbled, which is not able to help it felfe, but craveth the help of God, and rejoyceth in it, fuch a heart is an acceptable facrifice to God and he that hath it, is in the right way to heaven. Now God having thewed his mercy unto him, and taken pitty on his milerie, cealeth to follow his right, and abrog arethit, and faith no more : Sell what foeverthou hall and pay the debt salthough he might goe forward and lay : Thou must pay for this my Law requireth, which I will not have abrogated for thy fake , yet will he no deale with him by the Law but changeth the Law into grace and favour, taketh pitty on him, and dismisseth him with his wife, children, and all his fostance, & doth also forgive him the debt. This is that which God fuffereth to be preached by the Golpel: unto him that believerh, is remitted not only the fault. but also the punishment, and that of meere mercy, not for any works lake For he that preacheth, that by works, the fault and the punishmene may be put away, hath even then denied the Gospel for asmuch as these CHO

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two cannot agree together, that God bath mercie on thee, and yet that thou doft merritiome thing. For if it be grace, it is no merrit : but it it be merrit, then half it not be grace, but debt ; for if thou pay thy debs, he theweth thee no mercy : bur if he theweth thee mercy, thou doeft nor make payment. Wherefore we must needs acknowledge his mercy toward us, we must seccive of him, and beleeve in him, which the Gofpel here requireth. After therefore that this fervant is thus humbled with the knowledge of his linne, the word is exceeding com. fortable unto him, wherein the Lord pronounceth him free, and forgiverh himborb the fault and the punishment. Whereby is also declared, that it coucheth not fluggish hearts, that feele no finne, neither those that are earried with rashnesse, but only such at a ded confeiences, as are preffed with the heavie burden of their finnes, which do greatly defire to be delivered from them, of them God hath mercy, and forgiveth them all. Wherefore it behaved this fervantro receive the word, for unleffe he had received it, forgiveneffe had profited nothing, may there had been no forgiveneffe at all. It is not therefore enough, that God fuffereth remission of finnes, and a golden year full of grace to be preached unto us, but it is necessary that we receive and beloeve it in heart. If thou beleeve, thou art free from finnes. This is the first part of a Christian life, which both this place and divers other in the Golpels do teach us, which confifteth properly in faith, which alone hath to do before God : whereby also is thewed that the Gospel cannot be received but of a troubled and miserable conscience. Hereupon now may be inferred that they are plain delufions, whatfoever things are any otherwise taught concerning our works, and free will, to wit, that they put away finnes, and obtaine grace. For the divine maiefty alone, beholding our miferie, hath pittie upon us, for the text hewerh manifelly, that God pardoneth and forgiveth them, that have nothing, and concludeth that we have nothing left, wherewith we may pay God. Howfeever therefore thou haft free will in temporall marters, yetthou hearest here that it is nothing before God. Wherefore if thou delire to be delivered from thy finnes, thou must cease to trust in any of thy workes, and must plainly despaire concerning them, and flieunto Chriff, pray unto God for grace, finally receive the Gospel by faith. Now followeth the other part, wherein the fellow fervant also is dealt with. This fervant now hath enough, he faveth his body, goods, wife, shildren, &c. and hath his Lord favourable unto him. Wherefore he thould furely be very foolish, if hee thould now depart, and do what he is able for the reconciliation of his Lord, for his Lord might worthily fay that he is mocked of him, Hee bath need therefore of no work, but that he receive such grace and fa-Your as is offered him, fo may he be of a good cheer, giving thanks to his

his Lord, and dealing so with others as his Lord hath dealt with him. After the same fort it is with us, for when we beleeve, we have God favourable and mercifull unto us, neither do we need any thing more, but now it were time that we should forthwith die. Notwithstanding if we must as yet live still in the earth, our life ought to be ordered so, that we lock not to obtain the favour of God by workes. For he that doth this, doth mock and diffenour God, as it hath been hitherto taught, that God is to be follicited folong by good workes, prayere faitings, and fuch like, untill we obtaine his grace and fayour. We have obtained grace nor by works, but by mercie, now if thou must live, thou must have what to doe, and wherewith to occupie thy felf, and it is meet that all this be referred to thy neighbour. The fervant went out, as Chrift (aith, and found his fellow fervant, whom he taketh by the throat and dealeth rigoroully with him, and will be wholly paid of him, thewing him no mercy or favour at all, I have faid elsewhere, that Christians must burst forth by workes, and by their deeds before men witnefe that they have a fincere faith. God needeth no workes, but faith sufficeth him, how beit he therfore requireth them to bedone of thee, that by them thou mayeft flew thy faith, both before thy felf and also before the whole world, for he knoweth thy faith very well, but thou thy felf and men do not yet throughly fee it. Thou therefore must direct such workes so, that they may profit thy neighbour. Now whereas this fervant should thus have done, what doth he? even the same that we doe, who seem unto our selves to beleeve, and partly have faith, and are glad that we have heard the Gospel, whereof we can dispute and talke many things, but no man goethabout to expresse it in his life. We have brought the matter fo far, that the doctrine and trifles of Satanare somewhat abated and laid aside, that we doe now fee and know, what is just and what unsuft: that we must have to doe with God by only faith, and by workes with our neighbour. But wee cannot bring it to this paffe, that love may begin, and doethat to another which God hath done unto us, as we out selves complain, that many of us are become worle then they were before. As therefore this scream refused to remit his neighbour the debt, and dealt extreamly with him, to also we, faying : It is not meet that I should give that that is mine to another, negleding mine own right. If this man hath provoked me to anger, it is his duty to pacific me, and to labour by intreatieto put away mine anger. Truly thus the world teacheth and doth, for it affirmeth it to be iuft and right. Neither will any Prince or Magistrate inforce thee to give that which is thine unto another, but will fuffer thee to doe what pleafeth thee with thine own goods. The Magistrate indeed restrainesh thee from doing what thou lift with the good of another, but he conftraineth thee not to give thine OWA

own substance to another, for that is against the Law of nations, which even reason pronouncing it, giveth to every one that which is his own: wherefore he dorh not unequally or unjustly which useth his owne things at his will, and taketh not away wrongfully the goods of anoher. But what doth the Gospell fay? If God also had held his own right and faid : I doe well in that I punish Offenders, and take that which is mineown, who shall let me? what I pray you should become of us all? We should be thrust downe to Satan. Wherefore whereas he hath left his right toward thee, he will have thee doe the same toward other, and therefore thou abrogating thine owne right, thinkethus with thy felf: If God hath forgiven me tenne thousand talents, why should not I forgive my neighbour an hundred pence? God might have exacted his own right, nevertheleffe he doth not fo, but becommeth a favourable Lord unto thee, taketh pittie upon thee, and forgiveth thee: why therefore shouldest not thou do likewife to thy neighbour? Wherefore if thou wilt have to doe in his kingdome, thou must doe as he doth: but if thou hadft rather remaine in the kingdom of the world, thou shalt never enter into his kingdom. Hereunto pertaineth that sentence, which Christ in the last day shall pronounce upon the unbelcevers : I was an bungred, and ye gave mee no meat : I thinfed, and yegave me no drinke, &c. Mat. 4 42. But if thou contend here against : Notwithstanding ye say, that God will not haverespect unto works, neither will save any because of them. Isay he will have them done frankly and freely, not that we may merrit any thing thereby, but that we may doe them to the profit of our neighbours, and witnesse our fincere faith by them. For what hast thou that thou mayeft give him, and wherby thou mayeft deferve that he should pardon what soever thou hast committed against him? Or what doth he get therby nothing truly, but that thou giveft unto him praise and thanks And this is the other part of a Christian life, the name whereof is love. They therfore that thew northeir faith by the works of love are fuch fervants, as will have themselves forgiven, when as they notwithstanding doe not forgive their neighbour, neither yeeld of their owne right, with whom it shall likewise fall out as it did with this servant. For when the other fervants (that is, the minifers and preachers of the Gospel) shall see it, that God bath forgiven them all, and yet they will not forgive any, they are troubled, that they are compelled to fee Such things, and it grieveth them very fore, that men doe fo undifcreetly apply themselves to the Gospel, and not rightly receive it. What do they then? They can do no other, but come to their Lord, and complain unto him of fuch things, and fay: Lord, thus it is: theu forgavest them both the fault and the punishment, yea pardonest them all things, and yet we cannot bring them fo far, as to deal fo with others

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as thou haft dealt with them. This is the complaint; the Lord therfore will cause them to come before him in the last judgement, and will lay those things against them saying : when thou wast afflicted with hunger, thirft, miserie, &c. I did help thee: when thou didft lye drowned in fins, I having mercy upon thee, did forgive thee. Haft thou done the same to thy neighbour? Then he shall pronounce this sentence on him: Thou wicked one, I was touched with mercy toward thee, yeal yielded of mine own right, but thou wouldest not take pittie on others, nor forgive them their offence, wherfore thou shalt now pay the debt. Here is no grace and mercle, but most grievous wrath and eternal! condemnation, then no prayers to help, wherfore he is compelled to hold his peace, and is thrown headlong into paine, untill he pay the uttermost farthing. This is that which S. Peter hath spoken of them; 2 Pet. 2.21. which after they have heard the Gofpel, notwithstanding go back, that it had been better for them, if they had never acknowledged the way of rightrou(nes, then after they have acknowledged it, to turn from the holy commandement given unto them. Why had it been better? Because while they go back, it becommeth worse with them then it was before they heard the Gospel, as Christ saith of the unclean fpirit Mat. 12. which taketh unto himfelf feven other fpirits worfe then himfelf, with which he commeth, and dwelleth in that man, out of whom he before had gone, and lo the end of that man is worse then the beginning. After the same manner commeth it to passe with us, and shall hereafter also be usuall : so also hath it falne out with Rome. In the time of the Martyrsthe was in her best flower, but afterward the fell, and abomination was there erected, that Antichrift, might reigne there, yea she became such a one, that worse she cannot be. The grace of God, which is revealed and preached by the Gospel was hidden, that men might not attain unto it; wherefore it could not bebut a great and grievous scouege & plague should follow. So we also shall trie that great vengeance will come upon us, for that we doe not beleeve nor obey the Gospel, which we have & know. For as often as God would fend an horrible scourge and plague, he hath firk set up a great light: As when he would fend the fews out of their own country into captivity in Babylon, he first raised up the godly King Hofia, who Thould again reftore the law, that the people might amend their life, but when they did again revolt, God punished them according to their defart. So when he minded to destroy the Egyptians, he made a light to be fee up, & preached unto them by Mofes & Aaron: Moreover when be would drown all the worldby the floud, he sent the Patriarch Noab, but when men did not amend, but became worfe & worfe, fuch a fore and grievous plague did follow, Likewise the 5. Cities Sodom and Gomorab together with the reft were destroyed, for that they would not hear Lot,

who feared God. Wherefore as tharp vengeance thall light upon them alfo, which heare the Gospel, but doe not receive it : even as the ferwant here in the Gofpel, is delivered to the cormencors till he should pay all the debt : which is as much in effect as, that he is compelled to Tuffer punishment for his fault, and is never faved. For unto finne ir required death, and when he dyeth, he dyeth alwaies, neither is there any help or deliverance remaining. Wherefore let us receive thefe things for our own admonition; as for them that will not heare, being hardned and indurate, let them beware of the evill that hangeth over them. This is a very comformble text, and (weet to troubled confeiences, in asmuch asit containeth in it meer forgivenesse of finnes: Againe it fetteth forth tetrible judgement to the unmercifull and hard hearted, especially seeing that this servant is not an Heathen, but had heardthe Golpel, in that he had faith: inasmuch as the Lord took pittie on him, and forgavehim his offenees, without doubt he was a Christian. Wherefore this is not the punishment of Gentiles, nor of the common forrthat heare not the Gospel, but of them that with their cares heare the Gospel, and with their tongue talke of it, but will not expresse it in their life. We have therefore the summe of this text, Whereas the Schoolmen difpure here, whether finne commeth againe, which was before remitted, I let it paffe, for they are ignorant what remission of sinnes is : they think it is a thing that cleaveth to the heart, and lyeth quietly, when as notwith flanding it is plainly the kingdom of Chrift, which endureth for ever without ceasing. For as the Sunne nevertheleffe fhineth, although I fhut mine eyes : fo this mercy feat or forgivenefle of finne ftandeth alwayes, albeit I fall, And as I againe behold the Sun when I open mine eyes : fo I againe have forgivenesseof sinnes, if I riseagaine, and returne unto Christ, Wherefore let no man bring forgivenesse into , such a ftrait, as these mad men dream of. The 31: Dermon of Dr. Martin Luther, teathing that we muft cleabe whelly to Chail, and look to obsaine all goed things from him. [Matth. g. Verfe 18. to the 26.] While lefus fpake unto the prople, bebold there came a certain ruler, &c. Barely beloved, ye know that the Gospel is nothing else, but a treatife of the only person, whose name is Chrift. And albeit there be extant many bookes and fundrie treatiles concerning divers men, as well of the Gentiles as Christians, year and of the mother of God, S. Peter, the Angells, and ofmany other Saints befide : yet be they not Gospels, but that only is the fincere Gospel, which setteth forth Christuntous, and what good we must hope fur from him. Sometime in the Golpel there is mention made of John the Baptift, Mary, and the Apostles, howbeit this is not properly the Gospel, but therefore it is written of them, that it might be more perfectly decla-

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red, from whence Christ should come, and what is his office. So Luke discribeth the historie of lebs the Baptist even from the beginning, what was done both in his conception and in his nativitie, he writeth allo of the virgin Mary. All which things were committed to writing not because of their person, but because of Christs person only. In the Epifele of S. Paul there is nothing committed to memorie of the Saints, but all things found plainly of Christ. For God hath fo ordained, that all must depend on that one man Christ, must hope in him muk repose their wak in him, if they desire to be fived, for he alone is fer forth of God to be a reconciliation for us, as Paul faith Rom. 3. Hitherto one hath cleaved to this Saint, another to that, one choic to himfelf St. Mary, another S. Barbarie, and divers fects and forts of religion did flourith, But Christ was in no price, for his name only remained. VVe had many interceffors, all which being negleded wee ought to have cleaved only to Christ, Hereupon S. Paul faith, that the Gospel was promised of God by the Prophets concerning his son. He reduceth and bringeth it into fuch a Areight, that in the Gospel nothing is of any importance which concerneth not Jesus Christ. Hee that knoweth this, let him give thankes to God, that he knoweth where he may feek for confolation and help, and in whom he may rebole his truft. Chrift in this dayes Gofpel is fet forth unto us, that he is conversant in the mideft of the people, and draweth all the world unto himself with his gentlenesse and sweet doctrine, that they may cleave unto him in their heart, that they may commit themselves to his goodnes, and hope that they shall obtaine of him both spiritual! and corporall good things. Neither doth he receive any thing of them, upon whom he bostoweth benefits, pay he obtaineth nothing of them but ignominic and scorning, as is declared in this text. A benefit proceedeth from him, for which he receiverh a mock and reproach. Now, the Gospel is preached and offered to the whole world, that we may learne to know this man well, and low we must be made Christians, and not how we must be made good. Other treatiles beside the Gospel teach of those things, whereby men may be made good, asche writings of the Philosophers and the rulers of the civil law. The lives also of the Saints have especiall respect unto this, that men may imitate them, It belongeth not to the Gospel to make good men, but to make Chridian men. For it is far more excellent to be a Christian, then an honest and good man. A Christian can say nothing of his own goodnes or righteousnesse, for he findeth in himself nothing either good or sighteons, but he must flie to the righteousnes which is in another, and which commeth unto him from another. Hereupon Chrift is fet forth unto us as a continuall fountaine, which always overfloweth meere goodnesse and grace, for which he receiveth nothing of us, but?

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that the godly do acknowledge fogreat goodnes and grace, dogive him thanks for the fame, do praife and love him, others in the mean feafon mocking him, such a reward he receiveth of them. Wherfore one is not therefore called a Christian, for that he workerh much, for there is another thing, which is cause hereof, namely for that he receiveth and draweth from Christ. If one receiveth nothing any more of Christ. neither is he any more a Chriftian, fo that the name of a Chriftian commeth only by receiving, and not by giving or doing. If thou think that because of thy works and deeds thou are a Christian, thou hast even then lost the name of Christ, Good works indeed are to be done, counsell thereunto is to be given and received, but no man is therfore called a Christian, neither is any therefore a Christian, Wherefore if any will more inwardly weigh this name, in this respect only a Chri-Rian is to be acknowledged, inafmuch as he receiveth of Christ alone. Even as one is called white of the whitenes that is in him, black of the blacknes, great of his stature : so a Christian is called of Christ. whom he hath in himself, and of whom he receiveth that which is good. Now if one be named a Christian of Christ, he taketh not that name of his own works, whereupon it plainly also followeth, that no man is made a Chriftian by works Which if it be true, as it is true and certaine, it shall follow that Orders and fects doe nothing pertainto the name of Chrift, neither do make a Chriftian. Wherfore they which preach or teach in the Church, and ordaine precepts, works, and decrees, are deceivers, who albeitthey pretend a Christian name, yet profit they nothing, for under the colour of that name they endeavour toburden and oppresse us with commandements and works. Of works, giving thy felf to fasting and prayers, thou mayest be called abstinent and temparate, but by no means a Christian, For although thou didft lay all thy works together, yea and joyned ft the works of all other to thine, yet neither fo haft thou Chrift, neither artthou therefore called a Christian. Christ is a certain other more excellent thing, then either the law or mans tradition. Heisthe sonne of God, who is ready to give only, not to receive : when as I am fuch a one that I doe receive of him, I have him also, whom it I have, I am by good right called a Christian. Moreover, the Gospel preacheth Christ also to be the greatest and most highly exalted person in the world, not that he doth terrifie men, but that he poureth forth all earthly and heavenly good things, fo that all men must trust in him, must have their hope reposed in him, and always receive only of him, If any finne terrifieme in my conscience, and the preachers of the law endeavour to help me with their workes, they shall prevaile nothing with me. For then Chrift alone can help and none beside him, yea others make the case worse, whether it be Peter, or Paul, or the

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the bleffed Virgine Mary her felf the Mother of God. For Christ only performeth all things, who in his word declareh that if I believe, my finne is forgiven me freely, without all both worke and merit, by pure grace through faith in Christ. Which word when I shall receive, I recive also comfort, that my finnes be forgiven me as well before God s before men, and I therefore give thanks to God through Christ. which giveth the holy Ghoft and his grace unto me, that finne may not hurt me, neither here, nor in the last judgement. If I feare death, and would not die willingly, in this Chrift I thall find comfort and remedie, that I thall not greatly passe for death. If because of the wrath of God I be atraid, he is my Mediatour. And to be briefe, he that hath not this Christ, the wrath of God alwaies remaineth over him, and in that state he standeth. Wherefore he that desireth to have a glad conscience, which is not afraid of finne, death, hell, and the wrath of God, must take heed that he repose his trust in this Mediatour Christ. For he is a fountaine abounding with grace, which giveth both temporall and eternal life. Endeavour thouto think and feele him even in thy heart to be such a one, then shalt thou obtaine all things, for hee aboundeth and over floweth, neither can he but give, flow, and abound, ifthat thou canft beleeve. Then alfo shalt thou be a right Christian, howbeit by receiving only of Chrift, and not by giving .It is a very rich and precious word, which Paul prayleth fo greatly, neither can be ever praise it sufficiently, whereby God so gently offereth his sonne, that he may poure forth his grace upon all, which doe not refuse to receive it. Hereupon it moreover followeth : If so be that a Christian doth good works, whereby he sheweth love to his neighbour, he is not therefore made a Christian or righteous, but he muft needs he a Christian and righteous before. He doth good works indeed, but they doe not make him a Christian, The tree bringeth forth and giveth fruit, not the fruit the tree. So none is made a Christian by works, but by Chrift. Hereot now ye may understand, what kind of people Chri-Rians be, namely, that they be a companie which cleave unto Chrift, and are of one spirit and gift with him. Hereupon it is that all Christians are alike, neither hath one more of Christ then another. Saint Peter is not better then the Theefe on the croffe : Mary the mother of God doth not excell Mary Magdalen the finfull woman. There is indeed a difference in outward things and doings, fo the worke of the holy Virgine Mary was greater, then the worke of Mary Magdalen : Peter had a greater worke then the Theefe, if thou confider the workes, but we are not therefore Christians. The holy Virgine Mary is not a Christian because of her great work, for that the did beare Chrift fo unspeakable a treasure in her wombe,

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as Christ himself said to the woman, which cried unto him from a mong the people, Luke 11. Bleffed is the womb that beare thee, and thepaps which then baft fucked: ye rather, faith be, bleffed are they that beare the word of God and keep it. In which place thou feek, that hee preferreth the faithfull even above his mother. For Christians dec therefore beare their name, because they beleeve in Chrift. A virgin and a mother are two notable names, howbeit they are nothing, being compared to the true name of the faithfull. Wherefore we are all alike in Christ through faith, albeit S. Peter have a ftronger faith then I. yet mine is alwell faith in Christas his. For the same Christ is offered of God the Father unto all companies and people, whom he that hath obrained, hath him whole, whether he be ilrong or weak, for that skillerh nor. The woman mentioned in our text, which was troubled To many yeares with her disease, doth receive and apprehend Christ as well as the virgin Mary his mother. Wherefore there is one Christian Spirit, one excelleth with another in the noblenes of birth, S. Peter is inferced to call me his brother, and I againe dare be bold to call him my brother, Yea Christ himself is touched with care of us, and counteth us for his brethren, as he faid after his refurrection to Mary Magdalen, John 20. I ascend unto my Father and to your Father, and to my God and your God. And St. Paul calleth Christ the first borne among many brethren. Whereof also he writeth excellently in the first Epistle to the Curinthiam 8 9. where intreating of falle brethren, he speaketh thus: Take beed left by any meanes this power of yours be an occasion of falling to them that are weak. For if any man (ee thee which baft fromledge, fi at table in the idols temple, shall not the conscience of him which is weak, be boldned to cate those things which are facrificed to idels? and (otbrough thy knowledge fall the weak brother periff, for whom Chrift died, Now when je fin fo against your bret bren, and wound their weak consciences, ye fin againft chrift. Here thou fecit, if a Chriflian be offended, or evill be done unto him, the same is done unto Christ. This therefore is the sum of the whole Gospel, that we may learne fo to know Christ, that the name only do not remaine, but that we may know that all that we have, we have it from him. If webee Christians, we have all things, then God is our father, and we are Lords of all both heavenly and earthly things, which is gotten of us by no worke be it never fo great. Thou feeft now how farthey be from the name of Christ, which be under the Kingdome of the Pope. They that will preach the Gospel must preach nothing olse, beside the only person, which is Chrift, not Mary, to far must they be from preaching the Pope or any worke albeit precious, they muß preach and offer Christ only unto us, and none beside him. When now he is preached unto thee as a Judge (as heshall come in the last day) and hew

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how that good workes are to be done of thee, for which thou mayeft be rewarded of him, and thou shalt so receive it, surely without all doubt he shall be unto thee a judge and not a faviour. And if he be fet forth unto thee, as he was wont to be painted, that his mother flewth him her papes, that is properly to preach Satan and not Christ, who giveth only, and receiveth nor. This is certaine, when then shale have received of him, then good workes doe flow forth of their own accord, being not compelled, as is fet forth in this dayes Gofpel; wherein moreover is declared that Christ preached the Golpel to the people : now it is not a common work to preach. For it is a great benefit unto us, that he is become our mafter and inftructer, that he teachethus by what meanes we may come to the knowledge of him, this is a part of his great goodnefic and grace. For as long as he was here in the earth, he ceased not to teach, that we might altogether red ceive him for the Messias and Saviour: and by his workes also did help and relieve every one, when the case so required. Thou findest nomin in the Gospel, to whom help was denyed, or which at any time asked anything of the Lord, which was not given him. For how many loever went unto him, that were blind, deafe, lame, fick of the palie, had the dropfie, he received all, and helped them all according to their defire, and healed them of all kinds of difeafes, as Latefaiths Lake 6. 19. All the whole multitude fought to touch him, for there went vertue out of him, and healed them all. So doth he also to this woman. The woman heareth him preaching, and perceiveth him to be a bountifull and gracious man, which shewerh himself gentle to the whole world, whereupon the bath an affection both to love him, and to cleave unto him. For the maketh accompt, foralmuch as he putterh away none from him, that he would not deny her his goodner, where fore leaving all the Apokles, the cafteth both her heart and confrience upon Christ alone, and thinketh thus with her felf: If I may touch but the hemme of his garment, I shall be whole, She thought no other in her hearr, but certainly he will help me, iffo be that I shall touch his garment with mine hand, yet hath the not fo good a courage, that the dare come before his face, the judged her felf more unworthy, then that the might either talke with him, or looke upon him, for thee knew that the had deferved nothing, and that the had bestowed no good thing upon the Lord, hereupon it is that the fo behaveth her felf, the commeth behind his back, the falleth down at his feet, and toucheth only the hemme of his garment, In a fumme, here is nothing but meer bashfulnefle and want of merrir: here is no preparation, here is no worke, and yet the miserable woman promiseth her felf much goodneffe from the Lord, namely that he would beate her. She had been discased with an iffue of blood twelve whole yeares,

what could the merit thereby? how could the therefore be worthy of any thing? Nevertheleffe being unworthy, and having merited nothing, the notwithstanding looketh for help of Chrift, feeling herself to have great need thereof. And this is a true preparation, both to the grace and goodnesse of Christ, when I feele my self to stand in need thereof, and then doth it very well fall out, when thele two come together, the rich and the poore, Christ and the sinner. But it is no small matter for men to be perswaded, that they are poore and stand in need of grace. For that commeth to paffe very hardly, Satan also doth not fuffer it, but alwayes draweth men back to workes, that they may not come so farre, as to think that they have need either of the grace or mercy of Chrift. The text affirmeth that the Woman was discaled with an iffue of blood, twelve whole yeares, and had spent all her substance upon Phisicians, and that the more medecines she took, the worle alwayes the was. Luke and Marke doe not alittle exaggragate and amplific it, whereby they both fignifie, that the more workes be preached, to much the worfe it is with us, and that there cometh nothing unto us thereby, but a continual multiplying of our evill. Our confcience cannot be quieted with workes, for albeit some sinne be driven out of the conscience, forthwith there is another, yearhe remedy and work oftentimes do make fin in us, where there is no finne, until fuch time as we come to Christ, even as it was with this Woman, which had been fick to long, neither had the ever been helped, if the had not come to Chrift, of whom the obtaineth health without any workes, giving him nothing, but receiveth only of him, and suffereth to be given unto her, Now here is also declared, how the word of God is dayly to be handled, and without ceasing to be urged, for there are as yet alwayes found fuch men, as have very troubled and afflicted Confciences. For this woman is a type or figure of all men, which are diseased with an issue, that is, which feele their finne, the issue whereof doth alwayes runne, meither can it be stayed, for flesh and blood doth no otherwise, then it is carried with it own lust and defire. Now if that feeling of sinne be great, those wretches come forth and endeavour to help themselves then one taketh this work in hand, and another that, and yet prevaile they nothing. From hence so many orders, so many Monasteries have sprung, hereupon so many and so great workes have been invented; that they are almost without number. What was the cause of all these? furely even the finfull conscience. For we have thought to save our foules by these, and to be delivered wholly from all sinnes. But Christ was not there present, for we would give and not receive. Wherefore our case became alwayes worse, as it fell out also with this woman, who if thee had tried the help of all Philitians, neither yet to could thee find whereby thee might be holpen . So we also beleeved

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beleeved all philitians, for what loever every one brought, that we by and by received. And was it any mervell? for we defired to be healed and to have a glad confcience. The Philitians are the preachers of the Law: Now if any defired to be delivered from finnes, what did they unto him? they gave him, wherereby hebecame only weaker and feebler. which furely we have seene and felt to our great evill, namely, how they would have men to be justified by workes, and by them to be delivered from finnes. But it profited nothing, for we were alwayes made more weake against finne and death, so that there is never found in the earth'a more desperate fort of people, then Sacrificing Priests, Monkes and Vestall virgines, and they whatsoever they be that trust in works: if there did but a little byle arise upon them, byandby they must run to the Poticarie, then is such trying of medecine, such running and hall, as though they had now breathed their last. Neither is any so afraide of the last judgement as this people. Which then they very well shew, when they so deale with workes, that they rest only upon them, neither doe persevere constant in any worke, and the more workes they doe, to much worfe is their cafe, fo much more are they call down in mind and become more desperate, so that it faleth out with them as with this woman. It is a very goodly fimilitude, which may most fitly be applyed to us: for we doe not only bestow temporal! good things, but our body also by fasting, chastifing, and bearing other hard & intellerable burdens, so that some have therby become mad, & defitute of all ftrength, yea and at the last lost their life. And I my felfe have been such a one, and have without doubt more resorted to medecines then many other, I could not attaine fo farre, asto leave the Popes Law. It feemed a hard and a forematter to me to eate fielh on the friday. O good God, how hard a thing was it to me, before I durst attempt to doe that? Wherefore if any will be delivered from such things, and contemne the traditions of the Pope, truly he must have a strong foundation of faith, which if he shall not have, let him looke about him againe and againe before he attempt it. For if faith be wanting, it will fall out with us as with this woman, who had spent all her substance upon Philizians, amending nothing, but rather wax. ing worfe and worfe: In like manner all our workes, labours and endeavours thall be loft, all our obedience, with all orders or religions, and whatfoever we have bestowed therein shall be in vaine. Howbeit if we have faith, we shall at the last see the decrees of the Pope and popish Bishops to be nothing, because of which before we trembled and were troubled, all which did help us so much, as the Philitians did that good woman, which had bestowed all her substance and riches, yea and her body also, that shee might be healed. How many kinds of medecines and fyrups thinkest thou did that woman use?how weak feeble, and

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and fick was the often times made with them? yea it the might have been healed, it may feem the would have taken any medicine, howbeit it profited her nothing, the was afflicted with her difeafe the space of twelve yeares. How therefore is this miserable woman at the last helped ? When the did light upon a man whole name is Christ, and pur her hope and truft in him, the was healed, But who led her to that man ?without doubt not the Physitians. For if our Preachers thould preach Chrift, the merchandize of the Pope together with his decrees would be nothing fet by, but rather the heard it of fome that was also restored to health, who told her without doubting, that there was a certaine man, whom his parents had named Ielus, which is a gentle and good man, which helpeth every one, and fendeth away none from him whom he helpeth not, and therfore is without doubt fent of God, that he may help all. Which the woman having heard the leaveth the Philitians, and maketh haft unto Chrift. So alfo at this day it falleth out : Not Christ, but workes only are preached, do this or that, nevertheles it is spread among the people what Christ is, what we must look for of him, and that he alone must do al things without our workes or merrits. This report being heard, we follow him, and lay up these words in the depth of our heart, we leave the Phisicians, nothing regarding the Preachers of the law and workes, or their commandements and traditions, but run with all defire of heart to this man, which is Christ, faying to the Pope: If I must receive only of Chrift, how unwifely have I dealt, that I have turned fo much unto thee : farewell therefore O Pope, farewell ye beloved Bishops, I need no more your medicine, works and merrits, precepts and lawes, ye have grieved me long enough with them, I have gotten one, which bestoweth upon me freely, whatfoever I paid full deare for unto you before : he giveth that unto me without workes and merrits, for which I was faine before to bestow my body, strength, and health, and yet could not obtaine it. Fare ye well, I mind to come no more to you hereafter. Christians therefore are made, not by the degrees of the Pope, not by works, not by the ordinances of men, but by the grace and goodneffe of Chrift. Wherefore if thou haft a disquieted and croubled mind and conscience, so that thou art afraid of sinne, dreadeft death, or halt some defect otherwise, ger thee to that man, and confesse what thou wantest, call upon him, then surely he will help thee : pourcour thy heart before him as the the 62. Pfal. faith, and fay thus unto him, behold here is an empty veffell, which greatly needeth wherewith it may be filled, I befeech thee, O my Lord, vouchfate to fillit, I am weak in faith, I pray thee to Rrengthen me, am cold in charity, doe thou make me hot, and fervent, that my love may extendunte my neighbour, I have no firme faith, neither can! fometime Ve

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sometime truft in God, O Lord help me, and encrease my faith and confidence: in thee have I reposed the treasure of al good things, I am poores thou art rich, and therefore didft thou come, that thou might ft have mercy on the poore: I am a finner, thou are righteous, yeal have aboundance of finnes, but in thee is al fulnes and grace. When thou shalt once have learned this, the Popes ordinances shall not snare thee, by which thou geteft nothing, but confumeft al that thou hat, like as this woman did. Then will thou lay? I will chose to my self him, of whom I may receive, unto whom I need not give any thing, The other E. vangelifts write concerning this Woman, that after the was healed, Christ perceived vertue to have gone out of him, and turned him about in the presse, and asked who had touched him, and that his Disciples made answer, that the multitude didthrong and thrust him, but that the Lord would not be content with that answer, bur said & fome one hath touched me : for I perceive that vertue is gone out of me, I know that some one hath received something from me, All which the Lord therefore did, that the faith of the woman might be thankfull unto him, which he would therefore have made manifest before all the people, for that nothing is more acceptable unto him, then that we believe and truft in him, and also that the Lord might by this miracle confirm the faith of the Ruler, Wherefore Marke faith, that when the woman understood that the Lord knew of her, the feared and trembled, and came and fell down before him, and told him the whole truth, how it fell out with her : whereupon the Lord doth deliver her and faith: Go in peace, and be whole of thy difease. Were not these loving words? what great joy did the woman take here, when as Chrift had dealt fo bountifully with her ? This joy and peace all they obtaine, which repose their whole hope and truft in Chrift Jesus. Where this joy shall bee, forthwith workes must needs follow, which may thew forth this joy: as also the faith of this woman must needs come to light. For as soone as the hadreceived of the Lord, the confessed before all the people, neither was the afhamed to declare, that the had received fomething of him, for which notwithstanding she had given nothing Now, God requireth of us thele works and this giving of thanks, to wit, that wee confesse and declare before all men such good things, grace and benefits, that others also may be brought unto him, and suffer a benefit to be bestowed upon them, asit was here done. Wherefore Christian life enforceth me to doe good unto others alfo, even as God through Chrift hath done good unto me, but thereby am I not made a Christian as the woman here is not healed by her confession, for the was healed before any worke and confession, but after she had recovered her health, the confesseth Christ, and praiseth him even to the commodity and converting of others. We also inasmuch as we are Christians, doe so live Z

338 To live, that one helpeth and pleasureth another in what thing soever he is at any time able. And as this woman was healed before all works, So we muß be made Christians before we doe any worke. As the

Gospel is set before our eyes in this woman: so is it also set forthin the daughter of this Ruler. This chiefe ruler of the Synagogue, whom Marke calleth Tairus, had a strong faith and confidence, that Christ would raife up his daughter. For unleffehe had been of that mind concerning Chrift, he had not come unto him, neither had defired fuch a thing of him which exceeded the power and ftrength of nature. Wherfelf!

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fore by this prayer he thewed his faith, which faith being perceived, the Lord could not but grant his defire, wherfore rifing forthwith, he went with him, and in this going this history of the woman came to passe, which had been difeased of an issue of blood ewelve yearer, as we have now heard. When therefore the Lord was entredinto the Rulershouse,

he faw the mintrills and the multitude making noise, which were there according to the law of Mofes, and did found the trumpet and pipes as in our countrie they ring the bells to gather the people toge-

ther. But he commanded the multitude to goe forth, faying : The child as not dead but neepetb. And they laught him to scorne and mocked bim, Which giveth us to understand, that when it is preached, that Christ is he which saveth, that our works prevaile nothing, then the

world cannot containe it felf, but that it scorneth and mocketh, for it cannot be perswaded, that Christ doth help and succour, even as this people without all doubt faid after this fort: Behold what an excellent Mafter and a goodly Phisitian he is, what could he have holpen, which

knoweth not yet, what it is to fleep, and what to be dead? This eitle must needs remaine to the Gospell in the world, that the preaching thereof is counted foolish and contemptible. For Satan cannot shide, that honour should be given to this Gospel before the world, for it

bringeth but small commoditie to his kingdom, which ferasmuch as he perceiveth full well, he practifeth all crafts and wiles, that he may either altogether hinder it, or at the left make It to prevaile little with them that be his, whose hearts he hath wholly blinded and poffessed,

that the light of the glorious Gospel of Christ should not shine unto them, as S. Paul faith 2 Co. 4. Neither yet can it be, that this preaching of Christ should not be fruitfull, forasmuch as it is not uttered in vaine : for albeit if he received but of a few, that doth not greatly skill . When

therfore Satan perceiveth any thing to be taken from him, and that that preaching is ordained plainly against his kingdom, he doth without delay perfueit, contemn it, and affaile it on every fide, that even now he is

Herce and rageth in the whole world. For the Gospel of Christ overthroweth whatfoever the world and Satan delight in, & whatfoever to the world seemeth most boly & goodly. For the world imagineth to it

felf .

self such a God, as hath regard to our good works, and will be pleased. with the erecting of Maffes and vigiles for them that are departed, with Rofaries, as they call them, habit, thaving, and whatfoever other trifles are used in the Papacie. Now if there come any which bringeth the Gospel, and envieth against these vainetoies of the Pope, and faith that they are nothing worth, but are meet delusions, inasmuch as they are repugnant to Christ and the Scripture, he is counted a most wicked fellow, and theretore must be punished, he is reproached as an heretick and a feducer of the people : fo that they burft forth into great words and fay: will thou govern all the whole world? doft thouthink thy felf the wifest man that is? and were our fore fathers foolish and without all understanding? many holy men have done these works, and have preached of them, and will thou come and turn them all to nothing? thou shalt not doe it. Then rage and furie beginneth, yea persecution flaying and murdering, and the Devill will feem to have a just cause, how loever the matter goeth. Thus much shall suffice at this time concerning this text. Now ye must take especiall beed, that out of the Gospels ye learn throughly, how all things consider the only person, whose name is Chrift, and lay up this in the depth of your heart, that a Christian hath his name of Christ. For I know how much it availeth both in rentation and in advertitie to hold that faft. Let us now by prayer call for the grace of God, that at the last we may with most earnest zeale and heartie affection imbrace true Christianity, Amen. The 32. Serman of Dr. Martin Luther, upon the Golpel on D. Chemas bay, concerning the weaks which Chaift bath wrought for us, wherin is contained a molt fweet confolation againft the lam, fin, beath, and Satan. [lob. 20. Ver. 24.to the 29.] The fum of this Golpel. I Thomas doth not beleeve that christ is rifen from the dead, but when he feeth and feeleth him. 2 The Disciples beleeve not without manifelt signs. But bleffed are they that have not feen, but doe beleeve the word only. 3 It is a great matter to know Christ God & man. He which attaineth to this knowledge of Cbrft, feareth neither finne nor death, neither the devilleor hell: briefly be is quiet from all anguish and tentation. For he bath a greater & mightier then he which is in the world, as fohn faith in bis first Epist.cb. 4. The exposition of this Gospel. Know nothing more certaine concerning 3. Thomas, then that which this Gospel mentioneth of him, Other things which are written of him in the book of Legends, are most impudent lyes. And albeit they were partly true, yethavethey no authority, neither make us any thing the better. Wherfore we will leave them untouched, & speak somthing of this Gospel, which shal be more profitable & necessary for urthen al thole legends. The former part of this Gospel fel out about the eventide of the Palsover, when two had returned from Emmaus, & shewed unto the other disciples, that the Lord wasrifen again. The latter part fel out the eight Z

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eight day after the Paffeover. It is mervelous how comfortable this Golpel is, shewing unto you, the fruits of faith, namely peace and joy, as Paul faith Rom 5. being justified therefore by faith, we have peace toward God, through our Lord Iefus Christ. But now we will intreat in few words, what this is that the Lord theweth to his Disciples his hands and his feet, whereby is declared unto us, what commoditie wee have by Christ, whereunto he profiteth us, and what we must look for of him. It is ingrafted in the hearts of all men as it were by nature, to have a certain will to be honest and godly, and every one thinketh how he may come to falvation, whereby it hath come to passe, that one hath invented this thing, another that, being verily perswaded, that thereby he should make God favourable unto him, and obtain heaven, but none fuch at any time hath stood in the right way, forasmuch as all have had this drift, that they might procure Gods tayour by deeds and good workes. Notable Doctors also and hely fathers have written and taught many things, how we might attaine unto godlineffe. About this they have miserably troubled themselves, but as we see, and to our notable loffe have felt, they have done little. Wherefore it is exceeding neceffary, that some sound knowledge be had hereof, whereby we must endeayour to true godlinesse, for as much as it is a thing of no small importance. For he that is deceived here, lofeth the fum and chiefe point of all Christianity:hereof therefore we must now speak somwhat. True and found righteouineffe confifteth notin our own works, but in the works of another. Take an example hereof: One buildeth temples, another for religion sake gorth to St. Iames, to Aquisgrane, to Rome, to the holy sepulcher, the third pineth himself with fastings, prayeth, wearetha cowle, goeth bare foot, or worketh some other such worke whatloeverit be, thele areour own works, God hath not commanded them, but men and hypocrites, iustifiers of themselves have invented them, and have thought that they are precious good workes, and greatly esteemed of God, sweetly perswading themselves, that they are by them delivered from finnes, and that God is pacified towards them. But these workes chosen of their own proper will, are nothing worth at all, neither can stand, forasmuch as they proceed not of faith, yea they are finnes, as S. Paul laith Rom, 14. Whatfoever is not of faith, is finne. Thefe our works therefore are defiled and uncleane in the fight of God, yes he doth abhorre and loath them. Wherefore if we will have to doe with God, we must not ascend trusting to our owne workes, but to the workes of another. But which are those workes of another, that are allowed of God? Truly the workes of our Lord Ielus Chrift, whom God the father fent down from heaven, that by his death and passion he might fatisfie for our finnes. This fatisfaction fell out upon this occasion: We were subject to great danger, grievous tyrants had power

of the workes which Christhath wrought for us. 341

over us, which day and night without ceafing did yex us. The law which God gave unto man, did urge us, and required many things of us, which we were not able to performe, and therefore it condemned us. Sinne alfo did lye upon us as a heavie burden which the law did oftentimes make greater and greater. Death went about to devoure us, inafmuch as it is the wages of finne, Satan alfo endeavoured to through us down headlong to bell, inalmuch as he would punish us for our finnes committed; all things are full of trembling and anguish, God taking pittie upon this fo great calamitie, fent his only begotten fonne, and that of his meer grace and goodnesse, without our defart, that he might deliver us out of fo great tyranny, which he mightily did after this fort: He satisfied the law, and fulfilled it perfectly. For he loved God with all his heart, and with all his foule, and with all his ftrength, he loved his neighbour also as himself, in these the whole law and the Prophets do confift. Now what loever Christ did, it confisted in these two. Hee loved God, inasmuch ashe obeyed his will, he took upon him the nature of man, and performed in all obedience those things that were enjoyned him of the father, as Paul faith Phil. 2. He became obedient to the father unto the death, even the death of the croffe: Secondly, bee loved his neighbour : for all the workes which he did in the earth, tended unto this end, that he might thereby profit his neighbour, and therefore he fo loved his neighbour, that he even died for him, as hee faith himself to his disciples John 15. Greater love then this hath no man, when any man bestoweth his life for his friend, Sc. Paul doth more fer forth this, faying, for his enemies, when he writeth thus Rom. 5. But God fetteth out his love towards us, feeing that while me were yet finners, Christ dud for us . For almuch then as Christ hath fo fulfilled the law, it could not accuse him, neither was sinne of any force with him. He fer upon it, and did prevaile over it; and swallowed it up, it was inforced to be extinguished of him, no other wife then a sparke of fire in the most wide sea. For in him was nothing but meer righteousnes. Death also came, and went a bout to devour bim, it devoured him indeed, but it could not digest him, it was inforced to yeeld him up againe, yea and this devouring was an utter discommoditie to death, for the case being quite altered, Christ devoured death it self. For it had fee upon him, against whom it had no right, forasmuch as not a whice of finne did appeare in him. Where finne is not, there death hath nothing to doe, as St Paul faith & Cor. 15. The fling of death is Gane, with this it killeth, otherwise it should be dull, and have no frength. Satan also made a triall of his frength in him, but in vaine. and to his own griefe, for he laid hands on him, with whom he had nothing to do The wretch was overcome in this conflict, and went away with ih me. Chrift faith, Iohn 14. The Prince of this world commeth, and bath noughi

nought in me. Hell also did open his mouth, and would have devoured Christ, but contractivise it was devoured of him. And so in this conflict the Law, Sinne, Death, Satan and hell were vanquished, over all which he triumphed and gloried with great pompe, as Paul sayth Col.2;

All these things were not only done for our commoditie; but also if wee believe in this Lord Christ, they are given unto us. For whatfoever he hath, itlerveth for us, yea he himself is ours, as Paul faith Rom. 8. God spared not his owne some, but gave bim for us all to death, how Shall be not with bimgive us all things alfo? So that I may boldly glory of all victory, which he obtained over the Law, finne, death, the Dewill, and may challenge to my felf all his workes, even as if they were mine owne, and I my felfhad done them, fo that I beleevein Chrift. Otherwise his works shall profit nothing at all, if they were not given unto me. These are the workes of another which doe commend us before God, and fave us. Our owne workes, shall doe nothing we are weaker, then that we can even refift the leaft fin, fo farre is it of, that we are able to encounter with death, Saran, and hell. Wherefore when the Law shall come, and accuse thee, that thou does not observe it, fend it unto Christ, and say: There is that man which hath fulfilled the law, to him I cleave, he hath fulfilled it for me, and hath given his tulfilling unto meswhen it heareth thefe things, it will be quiet. If sinne come, and would have thee by the throat, send it unto Christ, and say : As much as thou mayest doe against bim, so much right shalt thou have against me : For I am in him, and he isin me. If death creep upon thee, and attempt to devoure thee, fay unto its Good Maistres death, doest thou know this man ? come and byte out his tooth, hast thou forgotten how little thy byting prevailed with him once? go to if it be a pleasure unto thee, encounter with him sgaine. Thou hadft perswaded thy felf, that thou shouldest have prevailed somewhat against him, when he did hang between two theeves, and dyed an ignominous death, which was counted curled both before God and the world. But what didft thougaine thereby? Thou didft bire indeed, but it turned worft to thy felf. I pertaine to this man, J am his, and he is mine, and where he abideth, there also will I abide. Thou couldest hurt him nothing, wherefore also let me alone. After the same fort, if the Devil, if hell, come violently upon thee, and trouble thee, fend them unto Chrift, and thou shalt easily make them to crase. And thus you fee what Christ is unto us namely fuch a man as is given unto us of God that he might extinguish fins, vanquish death, de-

stroy hel, overcome the Devill, and all these for our commoditie. If he had not done this, nor given unto us these things, we had been for ever under the curse of the law, under sin, under doath, under the devill, and under hell. God delivered us from these by that Christ. Wherefore St.

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Paul laith out of the Prophet Hofea. 1 Cor. 1 g. Death is fwallowed uP into willory. O death where is thy fling? Ohell where is thy victory? The fling of death is sinne, and the ftrength of fin is the law. But thanks be unto God, which bath given us victory through our Lord lefus Chrift. Hereof we may eafily understand, what kind of workes those be, which doe make us intire and righteous before God. Surely they are the works of another, and not our own works chosen of our selves. Wherefore the whole Papaciefalleth here, with all the most precious and holy works thereof, which bath this drift only, that milerable, wretched, and blinded men may be perswaded, that they obtaine heaven by their merrits, and their own works. Hereupon have fprung fo many orders, that they cannot almost be numbred, of which one ftrived to be hos her then another, according so they exercised harder, greater, and weightier workes. But this their miferable labour , anguish, prayer, faflings, chaftifing of the body, and fuch like, were vaine workes, and of no value at all, neither had they to much power, that they were able to take away so much as even the least sinne, which they call veniall. They were altogether unmindfull of this laying Elay 19. which the Lord repeateth Mat. 1 4. This people draweth neer unto me with their mouth, and bonoureth me with their lips, but their beart is far from me. But in vaine they worfhip me, teaching fuch doffrines, as are nothing alfe but the preceps of men. Hereupon now thou mayeft gather with thy felt, that all holy men although they be exceeding holy, yet doe obtaine salvation, not by their own holinesse, merrits or works. And not fo much as Mary her felf the mother of God, was made righteous and holy in respect of her virginity, or in that she was the mother of God, but fairation hath come unto all by lefus Chtift, as by the works of another. Wherefore this is diligently to be noted, that our felicity doth not confift in our ow a works, but in the works of another, namely of Christ Iesus our Saviour, which we obtain through only faith in him. This also the history of the Gospel seemeth to fignifie, when as the Lord sheweth to his disciples, but especially to Thomas, his hands & feet. By which deed he declareth, that it was necessary that those hands & feet should do these things, and that no other works, that is, their own, & not the works of another, dopertain unto salvation. For in the Scriptures by hands and feet, works and conversation arefignified. These hands & feet Christ doth as yet eftsoons shew unto us and say: Behold, I am that only man, whose works & conversation are of force with God, thou shale labour in vain with thine own works, thine owne righteousnes maketh nothing hereunto, it hath another end. If thou be rightcous, it is profitable to thee among men, here in earth thou haft the glory & praise therof, as Paul faith Rom, 4: But before God this thy righteoulnelle is of no estimation, thou must fet in place thereof another namely

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namely mine, this God my father dothallow. For I have delivered thee from finnes, death, the devill, hell, and from all evill, thou shouldeft never have escaped out of these by thine own power, but hadst lain as yet most deeply drowned in them. I have appealed the wrath of God, and of an angrie Judge, have made him, a gentle, mercifull, and gracious father, believe this and it goeth well with thee, thou art thenfafe, intire, and righteous. Beware that thou presume not to deale before God with thine own worker, but if thou wilt doe any thing with Thim, creep into me, put on me, and thou shalt obtaine of my Father, whatfoever thou defireft and askeft, as he himfelf faith unto his difciples John 1 6. Verily, verily I fay unto you, what soever ye shall aske the father in my name, he will give it you. Wherefore as from the beginning finne which was anothers, hath been derived unto us from Adam, for neither I, nor thou have eate of the apple: fo alfoby the righteoufnes of another we mustbe restored unto righteousnes and integrity. This other is Christ lesus, by whose righteousnesse and workes we are all saved, as I have now sufficiently declared. This Sr. Paul hath very pithily comprehended even in one fentence, where I Cor, I. he faith thus: Christ lefus is made unto us of God wifedom, and right confiese, and fantification, and redemption, that according as it is written, be that reioy. ceth, let him resoyce in the Lord. And Rom. 4. he faith: Iefus Chrift was delivered to death for our finnes, and is risen again for our instification. In these two little sentences are briefly comprised, and ioyned together, what soeverthings we must look for from Christ. Howbeit all these things are injoyned by faith, for he that is without faith, to him they are impossible to be comprehended, year they are counted fooliftneffe to reason, and to the world, as Paul faith. 1 Cor. 1. Chrift unto the lewes is even a flumbling black and unto the Grecians, foolishnesse, that is, when Christ is preached, that he is our righteousnesse, that Salvation commeth unto us by him, and that by him we are made the children of everlafting life, without our own workes and righteoufneffe, then thole holy men, and iuftifiers of themselves are offended, no otherwise then the Iewes. Moreover to the prudent and wise men of this world, it seemeth foolishnes and a certain rediculous thing, that a man being fastned to the crosse and put to death, doth performethese things. Whatfoever therefore is counted righteous, holy, wife and prudent in the eyes of the world, it is offended and flumbleth at this Chrift. But, Paul faith moreover. Unto them which are called, both of the Iewes and Grecians, we preach Christ, the power of God. and the wisedom of God. He faith also Rom. 1. The Gospel of Christ is the power of God unto salvation to every one that beleeveth, to the Iem first and also to the Grecian. For by it the righteousnesse of Godis revealed from faith to faith as it is written Haba. 2. The inft fhall live by faith. Where-

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fore the Lard faith very well to the Disciples of lobn: Bleffed is bee that shall not be offended in me. So thou feest now plainly, that this faith which we have in Christ, commeth by the preaching of the Golpel, as Paul affirmeth Rom. 20. Faith is by bearing and hearing by the word of God. Here, here I fay doth all the force confift, by the word of God, not by the word of man. The word of God doth thefe things, not when we publish indulgences, or preach of workes, as hitherto (alas) it hath been done, to our exceeding loffe, as well in the good things of the body, as of the foule : We made no account of goods which we beflowed plentifully, unleffe we had afflicted our body with fastings, chastifment, pilgrimages, and such like trifles. Indeed these things had been to be granted and borne, if they had not with a falle confidence in fuch doing, so miserably and lamentably led us away and seduced us from a true faith and confidence in God through Christ. But praise bee unto God, that we have for the most part perceived such delusions. For the world was fo full of this miferie and preaching, that it did almost overflow, which furely came by the vengeance and wrath of God, for that we contemned his word, and followed mens fables, yea our own wits and opinions. Then we were in fo great blindnesse, that we did almost without difference believe every man, what kind of worke foever he brought and glorioully ferforth. From these decentual toilies our consciences are now delivered and fer free, but no man doth fo much as once give thanks to God therefore. If we shall be contemptuoully negligent, a more grievous miserie shall light upon us then this was. Neither thould that come unto us undefervedly, foral much as we doe greatly procure these evills against our selves by out unthankfulnefle. When as before we gave with fo great abundance and plenty, that by our liberallity they were made almost Lords of the world, now hardly fix or feven poor men are maintained in a City, yea now the minifter of a Parish Church bath not sufficient wherewich to live. Howbeit do not impute this perverse kind of living to the Gospel, as our advertaries now impudently doe. It is not meer, that thou fuffer thy poor neighbour by thee to need: Yearather the whole Gospel doth specially urgethis, that thou have a care of thy neighbour, and that thou be ferviceable toward him, that thou help him both with thy councell and substance, even as Godhath holpen and instructed thee.

Such a one without doubt he that is indued with true faith showeth himself for he bursteth forth, and behaveth himself so toward others, as he hath tried God towards himself, and as he desireth to be done to himself, if he were pressed with poverty, angussh and necessity. God needeth not our good works, our prayers, fastings, and buildings of temples, founding of Masses, do displease him, he requireth not our sacrifices, but rather as Esay saith, batch and abhorreth them. He is

content with this one thing, that we acknowledge him before our God. trust in him give him thanks, as he faith Pfal. 51. Heare, O my people, and] will (peak, I my felf will teft ifie against thee O I fraell: For I am God even thy God. I will not reprove thee, because of thy faerifices, or for thy burnt offerings: because they were not alway before me. I will take no bullock out of thy boufe, nor be goates out of thy folds. For all the beafts of the forrest are mine, and so are the cattell's upon a thousand bills. I know all the foules upon the mountaines, and the wild heafts of the field are in my fight. If I be bungrie, I will not tell thee: for the whole world is mine and all that is therin. Thinkest thou that I will eate bulls Reft, and drink the blood of goats? Offer unto God thank (giving, and pay the vowes unto the most highest. And call upon me in the time of trouble, so will I deliver thee, and thoushalt praise me. But God sendeth us downward with our works to our neighbours, to the miserable, affliced, and them that be void of comfort. It is our parts to help them, to comfort them, to teach and inftruct them. And whatloever benes fit we shall bestow upon them, that we shall bestow upon God and his Chrift, ashe shall fay in the last day What foever ye have done unto one of the least of these my brethren, ye have done it unto me. Thus ye now have heard, that we are justified and made righteous by the works of another, namely, by the works of Chrift, which we inioy only by faith : the same faith charity doth naturally accompany, wherby we do To to our neighbour, as we do acknowledge that God hith done unto us. Hereof ye have elsewhere heard more : Here we will now make an end and call for the grace of God. The 33. Dermon of Dr. Martin Luther, upon the Gofpel on D. Wathias day. [Matth. 11. Verfe 25. to the 30.] At that time lefus answered, &c. The sum of this Golpel. 1. Reason is not capable of the Gospel. For as Paul I Cor. 2. Saith. The naturall man perceiveth not the things of the Spirit of God: for they are foolishnesse anto him: neither can he know them, besause they are spiritually discerned. Wherfore when reason seeheth Salvation in worldly wisedom and foolishnes, it findeth not. 2. Christ calletb them children bere, which trust not to their own wildom and righteousnes, but do beleeve only. 3. As children only do obtain salvation, so the Father also cannot be happen, unlesse be be rewealed by Christ: that is, our wisdom dot b not know God the father. But when as through faith we are taught of instructed in bearing the croffesthen the power of God, becom= meth known unto us. Therefore also be afterward comforteth them, spon whom the crosse is laid, saying : My yoake is easie and my burden light. The Exposition of the Text. THis text toucheth as it were, the very pith & marrow of the Gof-

This text toucheth as it were, the very pith & marrow of the Golpel. Other places of Scripture wherin the miracles and doings of Christ are rehearled, have not so much comfort as those in which those

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fermons of Christ to the people are contained, wherin he doth so loyingly teach us, and allure us to himfelf, I am not fo certain of the fayour, which I fee thewed to others in working miracles, as if I have the plain words before mine eyes. It is a far greater comfort also unto me, to heare such loving admonitions and allurements, then the preaching of miracles: Albeit they also confirm my taith, and are examples, that, as he hath holpen them, to also he will help me, Moreover this Gospel intreateth of the knowledge of God the tather, & of Christ his fon, shewing allo wherof such knowledge doth confift. Now that the meaning therof may be well known, it is requifite to understand aright thefe two words, wife men, and children orbabes. But left when we hear it: we fay this pertaineth nothing to us, it is spoken to others, as the lewer faid to the Prophets, which referred all things to the Gentiles, the words going before do sufficiently shew unto whom, or of whom these words of Christ are spoken. For before he speaketh of them that contemn the Gospel, not youthsafeing to imbrace it, whose duty notwithstandiag especially was to imbraceit, inasmuch as they would feem alone to be them, that were occupied in the word of God, and were to be counted for the people of God. Of fuch he faith thus : Wherunto Shall I liken this generation? it is like unto little children which fit in the markets, and call unto their fellowes, and fay: we have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented. Which the Lord applyeth to himfelf, and unto John the Baptifi:asifhe would fay: we have preached unto you the Gospel: Ishn with a certain feverity and aufterity, bat I with very great clemencie and gentlenes, But ye contemn our preaching and will not receive it, ye shall at the last feel without doubt to your greatevill, what it is to difpile the word of God. This is very true, howfoever thou preachest to the people, whether thou be fair spoken or severe, gentle or ungentle they will always feem to have fome caule or other to complain of thee Thefethe Lord calleth here wife, and men of understanding, to thefe the Gospel is hid. He meaneth not here those wise men which are truly wiscin divine matters. For it is a great commendation, if one bee worthy to be called wife and prudent. True wifedom is nothing elfe. but the knowledge of God, to wit, when as I know what we must think of God, and do understand his will. But prudence fignifieth ability and knowledge to judge of worldly things, what is right or wrong, which Paul often joyneth together, especially in his Epistle to the Ephestans chapter I, and in his Epiffle to the Coloffians chapter I. Of fuch wisedom Christ speakerh not here, but of worldly wisdom, which puffeth up men, and excludeth the true wildom of God. We are all of this disposition by nature, eftsoons to rise against the wisdom of God. That is called good, by the inftinct of humane wildom, which bringeth pleafure, honour, and profit, but those things that are contrary to thefe,

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as affliction, dithonour, loffe, these are called evill. For mans nature can feek nothing elfe at all, but those things that are his own, that which pleaseth and profiteth him, that he doth, especially like: But that which displeaseth him, he counterh the worst of all things, although it be the best. Wherfore as I have faid, the Lord speaketh here of those wiseand prudent men, with which their own wisedom ftrive against the wiledom of God. Worldly wiledom feemeth to it felf to be so great, that is it not content to rule only these worldly and temporall things, but taketh also upon it felf to have the overfight of heavenly things, it alwaies fearcheth out and imagineth some new things, even in spirituall and divine matters . So mans own wisedom hathin. vented shaven crownes and cowles, and almost all that, wherein the Papacie confisteth, every one hath chosen his proper work to himself, this man hath invented this, another hath invented that, and if this be not abolished, and doth not greatly please, by and by they find out some other thing, as (alas) we have seen, and do as yet see, neither is there any measure in these trifles, whereuponit commeth, that we can hardly away with the word of God and the truth, but are alwayes delighted to invent some new thing. For truly this is certaine, as often as we ordaine a new worship of God contrary to the word of God, wee are by and by blinded, and fall from error to error, then which calamitic none greater can come unto us. Wherefore Paul 2 Thef, 2. faith : Therefore God shall fend them strong delusion, that they should believe lies. that all they might be damned which beleeved not the iruth, but had pleasure in unright cousnesse. Yes and at the last they become so blind. that they understand nothing at all of God, as it is in the 14. Plal The foole bath faid in his heart, there is no God. For it cannot be that the naturall man, which confifteth of fleth and blood, and is not inftruded by the spirit of God, should judge and understand those things which are of God, as Paul. I Cor 2. witneffeth : The natural man perceiveth not the things of the fpirit of God : for they are foolishneffe unto bim : neither can be know them, because they are spiritually diserned. He which will read more hereof, let him peruse the first chapter of the Epistle of Paul to the Romans, there shall he plainly enough perceive what blindnesse is, and what punishment doth insue, if the word of God being neglected, we follow our own inventions and councells. All which we fee in our spirituall Monkes, Nunnes, and facrificing Priefts, doc too truly try it. God grant they may at the last repent, and give unto God his glory. S. Paul faith there of the Gentiles, that they turned the glory of the incorruptable God to the similitude of the image, not only of a corruptable man, but also of birds, and foure foored beafts, and of creeping things. So doe our Papifts alle, yea and much more foolifhly and madly then the Gentiles: for they make unto themfelves

themselves a god which is delighted with a shaven crowne, with cowles, with eating of flesh and fulh, &c. Wherefore God hath given them up through their hearts lufts unto uncleanneffe, as he did the Gentiles, and that fo filthily, that it is better to conceale ir, then to re= hearfe it. For if such filthie and wicked things were committed among the Gentiles, which had many wives and many Concubines, what would not the spiritual men commit, which have torbidden the use of women and macrimonie? Briefly, fois it wont to come to paffe, where Satan beareth the Iway, and the word of God is wrested to serve mens affraions, which every man may affuredty perswade himself to be fo, yearhele things are so known and undoubtedly true, that children in the fireets-speak and sing of them. Now this is not to be understood of spirituall men only, but even the yulgar fort and common multitude doe live fo, when the word of God is not admitted. As we fee Citizens to utter counterfeit wares, Merchants to deceive in felling merchandice, and so many craftie practifes, so many deceits in subtile dealing, lo much regard of ulurie & private profit, that it cannot be rehearfed. As yet they endevour again to bring in the Maffe, to, fer up their tapers, &c. being perswaded that God is pacified with such trifles, revolving this only in their minds, that their fame may remaine untouched and unhure in the world, howfoeyer they agree with God. Of fuch wife and prudent men Christ speaketh here in the Gospel, which hear the Gospel indeed, and see miracles, but it profiteth them nothing forasmuch as their heart is not touched. Now Christ faith thus : Verse 35. I give thee thankes O Father, Lord of heaven and carth, because thou haft hid thefe things from the wife and men of under ft anding, and baft openned them unto children: Verle 26, It is fo, O Father, because thy good pleasure was such. Christ speaketh not here of very children : there may be some notable doctor, whom he calleth a child in this place. Contrariwise there may be a rustical fellow, whom hee calleth here wife and prudent. In the 8. Pfal. David also calleth the fe infants and children, when he faith: Out of the mouth of babes and sucklings bast thou ordained frength because of thine enemies. They furely by whom God ordaineth ftrength against his enemies, which should extoll his glory through the whole world, were not babes or children in very deed. Those therefore the Lord calleth children here, which count their own workes for nothing, attribute nothing to their own wiledom, make nothing of themselves, but think God only to be wife and of understanding. Wherefore they are humble and lowly, and how great foever they are, doe fubmit themselves. to God, of whom only they fuffer themselves to be raught. Now other be overwise, and will learne nothing of God, yes they presumptuously take to themselves judgement and censure over the doctrine and works

of God, whereof thou mayest read in the first and second chapter of the Epistle to the Corinthians. Wherefore Christ faith Luke, 16. The children of this world are in their generation wifer then the children of light. But the foolish children of light are of greater chimation before God, then the wife children of this world. Of these children the Lord speaketh : Thou bast hid them from the wife and men of understanding, and bast revealed them to Babes. For the wife and prudent know not these things, but the children and fooles know them. How commeth it to passe that the wise know them not? because thou hast hidden them from them. How doe the children know them? because thou hast revealed them. What he meaneth hereby, we may gather of those things that were spoken before, to wit that he had preached the Gospell of the Kingdome of God in many Cities of Indea, as in Chorazin, Bethfaida, and in his owne City Capernaum, which cities their own wildome being a hindrance and let unto them, did not receive the foolish preaching of the Gospel. The Gospel is a good and ioyfull meffage, which teacheth me to know the glory of God, by which knowledge l'obtaine pardon of my sinnes, and life eternall: As Christ faith to his Father in the Gospell of John chap. 17. This is life eternal, that they know thee to be the only very God, and lefus Christ whom thou bast sent. He faith allo in this Gospell : No man knoweth the Son but the Father, neither knoweth any man the Father but the Sonne, and he to whom the Sonne will reveale bim. Here he speaketh of the knowledge both of the Father and of the Sonne. To whom this is revealed, he knoweth, and obtaineth eternall life. But the Father hath hid thefe things from the wife and prudent, that they may not know neither the Father nor the Sonne, and hathrevealed them to children, they have the knowledge both of the Father and the Sonne, and so doe obtaine everlafting life. Moreover, if these things bethus, as they be indeed, what shall become of free will? Seeing thou seeft such hanious and wicked things to be committed in the Bodyes, as it is written Rom. s. goe thy wayes now, and glory of free will. But this is a goodly free will, to live in fuch a filthy life, which is altogether unworthy of a man, which is unknown even among Beafts that are without reason. Howbest it is wont so to come to passe, when God forsaketh us. As foon as we are forlaken of God, by and by Satan commeth, and eredeth his kingdom in us, wherein nothing els but fuch wickedneffes are committed, which notwithstanding are so crastily coloured, and commended with fuch a pretence of honefty, that it feemeth tobe a moft holy, yea and an angelike life, What I pray you can mans strength doe here? wherby some go about to bring to passe many things, sweetly perswading themselves that they shall ascend up into heaven thereby. But rhou hearest here that Christ affirmeth, that the Father

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doth revealethele things: also that it is the good pleasure of the Father that it should be so. Whereby truly he taketh away all the merits of man, here no faristactions profit, here is no respect of workes, itis done by the will and good pleasure of the Father. For he respecteth nor the person, as it appeareth before the world. Hedoth not con. temne and reject the finner, albeit he come laden with finnes. After the fame fort Chrift faith to his Disciples Luke 1 2. Feare not little flock for it is the Fathers pleasure to give you the Kingdom. This the hypocrites and justiciaries cannot abide, yea they are driven unto fury, fenfleines, and madnes, when they fee simple receivers of custome and very publicans to goe before them into the kingdom of Heaven, they themselves with their holines, and goodly & plausible workes to the world, being excluded : Whom would not this drive unto madneffe? who would not take it grievoully, that he himself and his things should be in such a case, and nothing at all counted of ? But what shouldest thou doe, to what shouldest thou murmun? The good pleasure of God is fuch, to whom he vouchsafeth to open, to him they shall be opened : and from whom he hideth, from him they are hidden, which count as undoubtedly true : and marke well that Christ faith here, Je is fo, O Father, because thy good pleasure was such, thy good pleasure I say, before the world was made, as S. Paul fayth Ephel. 1. God hatb cho. senus in Christ, before the Foundations of the Worldwere laid, that me should be boly and without blame before him in love, who bat b predesinate us to be adopted through lesus Christ in bimself, according to the good pleasure of his will, to the prayse of the glory of his grace, wherewith be bath made us freely accepted in his beloved. Here all merit is excluded, wherefore let it not come into thy mind, that thou shalt obtaine any thing here, by thy defarts, nether let thy workes, wildom, and merits puffe thee up. Here all rejoycing is taken away, that he that 1ejoyceth, may rejoyce in the Lord, as Paulfayth 1. Cor. 1. It followeth moreover in the Gospel: Verf. 27. All things are given unto me of my Father: and no man knoweth the Sonne but the Father: neither knoweth any man the Father but the Sonne, and he to whom the Son will reveale him. Here thou feek the safety, which is in the Kingdom of Christ by whom we have knowledge and light. If therefore Christ holdeth all things in his hand, and hath power over all things as the Father hath, no man can pluck anything out of his hands, which he himselfe also Witneffeth in Ioh. 10.28.1 give eternall life to my Sheep, and they shall never perish, neither shall any pluck them out of my band : my Father which gave them me, is greater then all, and none is able totake them out of my Fathers band. J and my Father are one. Wherefore every Christian. when he hath received the Gospel, may worthily reioyce, that he is now under the tuition of Christ, and is not any thing troubled because of his finnes, If he had embraced the Gospell, Christ under whom

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whom he fighteth will guide the matter excellently well. Satan indeed will tempt him with this and that vice, as, with adulterie, whoore, dome, theft, flaughter, envie, hatted, wrath, and otherlike finnes. But let him not therefore be discouraged, he hath a King, that is ftrong and mighty enough, of whom he shall be easily defended. Notwithstanding it will be very hard to stand strongly, and nothing to yeeld, wherfore prayer in this case is very needfull, others also may by their prayers intreat for thee, that aftout courage and manly heart may be given unto thee, to withftand Satan. But it is certaine, that thou shalt not be destitute, Christ will easily preserve thee, be not disquieted in minde, let it only be thy care, that thou falleft not from his Kingdom. Moreover in this Gospell thou feest, that Christ is both God and Man : Man, inafanuch as he prayfeth God, and giveth him thankes : God, inafanuch as all things are given unto him of the Father, Which ought to be great comfort unto us in all things that doe trouble and affli& us. Whereas he faith : Wo man knowet b the Sonne but the Father : neither knowet ba. ny man the Father but the Sonne, and he to whom the Sonne will reveale bim: he in these words overthroweth free will, which will know God and Chrift, when and how it pleaseth it. Herethou haft plainly from whence the knowledge of God& of Christ is: the Father, faith he, knoweth the Son, and the Son the Father, but how doe we know, by this or by that preacher? no truly, these are only certain middle instruments. but he only knoweth to whom the Sonne will reveale. A little before he faid that the Father doth reveale or open, here he attributeth the fame to the Sonne. Surely both the Father and the Sonne doe reveale, and as the Father revealeth, fo also doth the Sonne: and Christ also fayth in John chap. 14. The holy Ghost shall teach you all things. VVherefore as the Father teacheth, fo teacheth the Sonne, likewise also teacheth the holy Ghost. And where God the Father, and the Sonne, and the hely Ghost doe not teach, there all things remaine void of knowledge. It followeth moreover in the Gospell. Verf. 28; Come unto me all yethat are weary and laden, and I will refrest you. Verf. 29. Tak: my Yoke on you, and learne of me: for I am meck and lowly in beart : and ye shall finde rest unto your soules. Vers. 30. For my Yoke is easie, and my burden is light. Hitherto we have heard how the Lord dealeth with the wife and prudent, namely that he blindeth them, and hideth the Gospell from them. Likewise how he is delighted in Children aud simple ones, to wit, that he endueth them with right knowledge of himself, and openeth the Gospell unto them, But some man may here fay and complaine: If the matter be fo, furely my conscience shall be in great danger, before I heare and know that the Gospell doth perraine unto me. I am a wretched finner and perhaps the Gospell pertaineth not unto me, what if I be unworthy? Chris, he that may comfort

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comfort these weak, dismayed, and troubled consciences, saith: Come unto me all ye that are wearie and laden, and I will refresh you. Here are we called unto comfort. Here forget all thy merit and worthines. for that he plainly faith : ye that are mearie and laden, to wit, with the burden of the law, the anguish and affliction of sinne, and wherewithall foever the confeience may be troubled. Therefore he doth not expreffe it by name : for he faith not, ye that are troubled with this or that calamitic, but simplie, ye that are wearie and laden. Neither will he have any here excluded, forasmuch as he faith, All, which is a fingular and speciall comfort, if any thing trouble us, what kind of temptation soeveritbe Whosever therefore is ftriken with the feeling of his finne, and knoweth his own weaknesse tofulfill the law of God, lethim come hither with a cheerfull and bold courage, and hee shall certainly receive comfort. I will refresh you faith Christ, as those that are pressed and burdened with fore labour and griefe. Let this only be thy care, that thou beleeve fuch a loving bidding and promife." After this fort Chrift cried in the temple at Hierufalim at a certaine feast : If any man this ft, let him come unto me, and drinke. He that beleeweth in me, as faith the Scripture, out of his belly Shall flow rivers of water of life. This spake he of the Spirit, which they that beleeved in bim should receive 10.7. 37,38, 29. Which so cometh to passe the causeth the Gospel to be preached unto us, which he that beleeveth, is indued with the holy Ghoft, and obtaineth pardon of all his finnes. This is truly to refresh him, whose conscience is troubled, to wit, when he feeleth that his sinnes be forgiven, and that he is become heire of the kingdom of God. Neither doth he refresh us only in the anguish and temperation of finne, but he will also be present with us in other calamities and miseries, in famine, war, dearth of victuals, and whatfoeverfuch like cancome, in all their he will not leave us destitute of his help, as he cared for the Patriarch loseph, even in a strange Country, with whom hee was continually present, as well in prosperity as in adversirie, Now sin is a grievous burden, whereof no man is eased, but he whom Christ the some of God delivereth, and that by the holy Ghost, whom her hath merited for us of the Father, which maketh our hearts cheerfull, and ready to doe all things which God requireth of us. But what is this that he faith? Take my yoak on you. Is this to refresh if I take one burden from one, and lay upon him another? This is that, whereof we have oftentimes spoken, the Gospel doth first make astonied and discourage, and is grievous to the flesh, for it telleth us that all our own things are nothing, that our own holines and righteoulnes are of no importance, that all things which are in us are dammed, that we are the children of wrath and indignation. This is very hard, and an intollerable burden to the flesh, and therefore he calleth it a burden

or yoke. But left he should terrifie or make afraid any, for that he is of great authoritie, high, and mightie, and therefore cannot fuffer finfull and wretched men, or for that he may feem to be eyiannicall and ungentle he before cutting of this suspition, faith : Learne of me: for I am meck and tomly in heart. Christ will here lovingly allure us to his doctrine, for he had spoken before of the knowledge of the father, asifhe would fay, flesh and a fearefull nature counteth me for an auftere, severe and rigorous man, but I am not of such a nature, yea I am humble and meek in heart. I doe not terrifie men as Mofes doth, I doe not preach, doe this or that, but I preach forgiveneffe of finnes: neither doe I preach that they fould give any thing, but rather that they may receive. There is not in me ambition and loftines, as is in the Pharifes, which defire to be magnified, but I am altogether gentle, and lowly in heart, ready to receive finners. If fo be that they fall again into finnes, notwith Randing I doe not yet cast them from me, if they flie unto me for fuccour and doe with a fure confidence, look for comfort and help of me. I doe not curse men as the Pharisces doe. which curfe them even for their own ordinances, and for mens devices, and will fooner fuffer all the commandements of God to be neglected, then one of their decrees and ordinances not to be observed. As we see in the Papacy, where it is counted a greater offence to eate flesh on Friday, or for a facrificing Priest to marrie, then to commit twentie adulteries, or ten homicides. But here thou feeft, that even God doth abrogate even his own law, that he may fo much the fooner procure finners unto him. Christ in a fingular fignification faith here, that he is meek, as if he said, I know how sinners are to be handled, I have tryed what a fearefull and an afflicted conscience is, as the Epistle to Che Hebrewes chap. 5. 10, witneffeth. That he was in all things tempted in like fort except finne. Wherefore let no man be afraid of me, I will handle all easily and gently, I will say nothing with a sower countenance, I make no man afraid fo as they come boldly unto me, they shall find reft to their soules with me. To their soules he faith, as if he would fay : Ourwardly in the body there may be affliction, and trouble, and calamities may overwhelme you, but you ought to beare all these things lightly, as he also saith to his disciples in the Gospel of John, Inme you shall bave peace, but in the world; ou shall have af-A. ction: Wherefore although outwardly, all things fallout against us as though, they would suppresse and devoure us, yet are they nothing to be effeemed of: For we have the feeling of peace inwardly in our conscience. And this is the first fruit of faith, as Paul faith Rom. 5. Therefore being instified by faith, we have peace with God, through our Lord Jesus Chrift. Now when our conscience is quieted, and we have peace with God, nothing is able to move us, no nothing shall hurt us,

albeit, it be evill and against us. Let no man think thus and fay, this is not to amend ones ftate or cafe, if I take one burthen from his neck, and lay on another, as it is before faid. For Christ faith, My yeak is easie and my burt ben is light, as it he would say, the yoak of the law, under which ye lived before was grievous to be borne, but my burthen is not so grievous, it is light and tollerable, ye may easily beare it. Our wisemen say now, that the yoak of Christ is more grievous; then the yoak of the law was ; and they alledge the 5.chap, of Matth. but Christ dort there interpret the law, how it ought to be understood, he doth not make lawes, but faith that murthers and adultries proceed from an evill and uncleane heart. And to he doth only expound the law of Mofes, and prefcribeth not any lawes there. But the yoake of Christ is therefore easie, and his burthen light, because he taketh away not only ceremoniall and mans tawes, but even the whole law, the curse, finne, death, and whatsoever may come unto us from the law, all this Christ taketh away from me, and indueth me with his spirit, by the motion and inftinct thereof I doe gladly, willingly, and with plealure performe all the duties of the law. It is therefore also called easie, sweet, and light, for that he himself helpethus, and taketh part of the burthen, if we be not of ftrength fufficient. It appeareth indeed grievous and intollerable to the world, but it is otherwise when there is one ready to ease the burthen. It is a common saying : it is good to fing with a fit companion, you two will eafly beare the burthen, althe ugh one alone were not of ftrength sufficient to beare it, thus much shill suffice for the exposition of this Gospel The 34. Dermon of Dr. Martin Luther, upon the Golpel on the featt of St. Bhilipand James. [lobn 14 Ver (e 1. to the 1 4.] Iefus faid unto dec.

The summe of this Gospel. I. In this Gospel is contained a comfort against offence that tempteth us through the cross and persecution.

2. Without the merrit of Christ no man commeth to glory. Therefore he faith: In my Fathers house are many dwelling places. For many are elect from everlasting of God the Father, which notwithstanding cannot come unto glory without Christ. 3. The Disciples believed in Christ, yet did they not understand, that he should come unto glory by death. Where in we must marke, that faith being unperfect in the Apostles and Disciples of Christ, is a comfort unto us, if we rest upon the foundation Christ.

4. In Philip we see a very groffe faith, for he will see and know by experience. Wherefore Christ saith: If ye will not beleeve my words, at the last beleeve the workes, that the Father is in me, and I in the Father.

that I doe, he shall doe also, &c. shew that Christ shall raigne in us, when he is glorified with the Father. 6. And thus we see that in all this Gospel, Christ requires b nothing else of them that he his, but faith. The exposition of this Gospel.

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IN the begining of this Gospell Christ declareth wherefore he came, and what Office he executeth, which is properly the preaching of the Gospell: to wit, that he is he which prepareth dwelling places with the Father, and will when he cometh againe, receive us unto himself. Moreover he faith, that he is the way, therruth, and the life, which he afterward more plainly expresseth when he faith : No mancommeth unto the Father out by me. A to when he faith: If ye nad knowne me, ye Should have known my Father also. Hereus to moreover pertainerh that which he faich unco Philip : He that bath feen me, bath feen my Father. This is the chief and the greatest thing in this Gospell, unto which all are to be referred Hereof we ought to learne, that we are not judified by our own ftrength, neither laved by our own merits, but are fanctified by the spirit of Christ, and laved by grace, and that Christ is the way leading to falvation. We will discusse and examine this Gospell throughout, as God shall give us grace. These words the Lord spake unto his Disciples after his Supper, when he was now about to depart from them. For a smuch as he had said many things unto them of his departure and passion, they were after a fort troubled and terrified, wherefore the Lord beginneth lovingly to comfort them, faying : Let not your beart be troubled. As if he would fay: I perceive that my departure doth grieve you, and that ye are therefore troubled: But feeing it can not be otherwise, be not discomforted, there is no cause why ye should therefore be troubled, I will come againe unto you. Notwithstanding ye shall see many things in me before, whereat ye will be offended, they shall crucifie me, and unworthily handle me. But be not ye troubled because of these things, be not afraid, it will be better shortly after, the will of the Father is such. Howbeit flesh tannot doe otherwise but be offended, if it feeth Chrift to be crucified, it by and by revolteth from him, it beleeveth him not, neither counteth him for a Saviour. Which also it doth, when it seeth holy men sufferpersecution, to be afflicted and tormented, for then it thinketh that God hath no care of them. Against this offence Christ aforehand confirmeth his Disciples, and faith: Ye beleeve in God, believe also in me. That is, ye believe that God loveth you, and will glorifie you, believe that he will doe it after that fort, that ye fee me glorified, and beleeve that this my death is life, to the glorifying both of me, and of my whole body, that is, of all Christians, and that this death farisfyeth for the fins of the world, as the Apostles afterward witnessed of him in their writings. Thus Iohu faith 1. Iohn 2.2. Christ is the reconciliation for our finnes: and not for ours only, but also for the sinnes of the whole world. Wherefore thou feest that Christ here will have hearts confirmed by faith, and by no other outward thing. He faith morcover : In my Fathere bouse are many dwelling places. These dwelling places have been prepared

upon the Cospel on the featt of S. Philip and James. 359

prepared from everlasting, neither is there any need that they should be prepared of him. Why therefore doth he fay: I goe to prepare a place for you? This is nothing elfe but that he goeth and is made Lord of all, whereby he may prepare us unto such awelling places. For as long as we are not prepared, neither are the dwelling places prepared for us, although they be ready by themselves. Wherefore Christ meaneth thus much: There are dwelling places, but not yet prepared rightly and as they must be. How beit then shall they be rightly prepared and appointed, when as I have taken away the kingdom of death by my death, and am now gone to reigne, and that by the holy Ghost: which by faith shall prepare and wholly make ready you also unto such dwelling places. So that this is the simple and plain meaning of these words: There are dwelling places, to wit, where the Father glorifie h, but those dwelling places are not yet prepared, for that the kingdome of death is not ver taken away. This Chrift fignificth when he faith : If it were not fo I would have told you : I goe to prepare a place for you. And if I goe to prepare a place for you, I will come againe, andreceive you unto my felfe, that where I am, there may ye be also. In these words the Lord declareth how these dwelling places be prepared, namely, by the death of Christ as it is faid, by which he came unso glory, and ruleth over all things, which are in heaven and earth. By which death he hath obtained the holy Ghost for us, which as is before said, may prepare us unto these dwelling places For through his operation and working in us, he maketh us beleeve the Gospel, by which beleeving or faith we are prepared. Which could not be done if Christ should not depart and dye, and so possesse a kingdome over all. This therefore is the summe of this text: They are forefeen, whom the Father will glorifie, but they cannot be glorified but by Christ, who unlesse he take away death and finne, all thall be in vaine. Here thou feeft that all tendunto this. that Christis he which prepareth the dwelling places, and that we cannot be glorified but by Christ, so that the whole drift of this text is, that we are not justified by mans strength, nor by our own merits. but by Christ, which the whole Epistle to the Romans effectually declareth, as also that which is written to the Galathians, and almost all that Paul doth in his Epiftles, tendeth to the same end. It followeth moreover: And whether I goe ye know, and the way ye know. For ye beleeve in me, and have shewed fignes in my name, wherby ye oughe now to be certaine who I am, and what I do, and wherfore I am come. Ye have also seen and heard the reftimonie of the Father of mee. Wherfore ye may now know that the Father will glorifie me, and beleeve that I and the father are one, it should be therefore fuperfluous tospeak more of these things. But the Disciples albeit they were well inftructed of the Lord himfelf, and had feen his miracks, yea and they A a 3 themselves

themselves also had preached the Gospel and wrought miracles, were notwithstanding as yet somewhat groffe in understanding neither did they perceive whereof he here spake, and what was that way, and whither the Lord did prepare to depart. Wherefore Thomas burfteth forth into open words and confesseth freely, that he is ignorant hereof, and faith thus unto the Lord : Lordwe know not whether then goeft : how can me then know the way? Here ye heare and fec, that albeit there was faith in the Disciples, notwithstanding they were not as yet per-Swaded that Christ should be crucified, and by his death should enter Finto his kingdome, and that the same kingdome should be spirituall, which they did not understandeven after the resurrection of the Lord: Lord, fay they, wilt thou at this time reftore the kingdome to Ifraell? Ad. 6. Those good men were asyet perswaded, that it should be a carmal & worldly kingdom. Such groffe things may here & there be found in the Golpels, by means whereof the Disciples did sometime notably stumble and erre. All which were committed to writing, for our comfort and confirmation, that we should not be by and by discouraged, when we have sometime flumbled in faith, and cannot at the first apply our lelves to the workes and word of the Lord. If this hapned to these great men, which afterward should become pillars of Christianity, there is no cause truly that any should marvell, if we also sometime faint in faith, yea, & let no man be afraid, although it falleth out Chat sometime through infirmitie he so do. It is the work and matter of the Lord, he will amend thele things when it feemeth good unto him.

Now of the words we mind to intreat somewhat at large. Not much before, when Christ would confirme his Disciples in faith, hee promifed them that they should be glorified. Here he addeth and declareth how and by what meanes they must be glorified, affirming that that must be by his departure, that is, by his death, and that by that meane he must obtaine his kingdom. This he hath often repeated un-To them, to that now it did become them to know and understand it. Therefore he faith: Whether I goe ye know, and the way ye know, but shey did not yet throughly understand it, as the words of Thomas doe declare. Now, it iscertaine that there was faith in the Disciples, which the words of Peter prove, who answered Christin stead of the rest, when he asked them, whether they also would goe away : Peter faid : Mafter to whom shall we goe? Thou hast the words of eternall life: and we believe and know that thou are Christ the Sonne of the living God. John 6.68. This appeareth also by the words of the Lord, which he had faid to them a little before at his supper : Ye are cleane, which hee would not have faid, if they had not beleeved : they knew Christ therefore that he is the way to the Father. So they knew the Father alfo, for that they had feen the miracles whereby he gave restimony of the Sonne, and had heard the voice of the Father from heaven: This is

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my helowed Sonne in whom I amwell pleased, beare bim Allthese things did greatly increase faith in the Disciples hearts, notwithstanding they did not yet understand, what they should doe, and what end concerning the matters of Christ was to be hoped for. Set before you an example hereof in Abraham. Although in faith a sonne was conceived unto him, nevertheleffe he was yet ignorant, that he must be offered : Neither did faith manifestly shew it self, when a sonne was given unto him. So was it allo with the Disciples: although they had faith, notwithstanding they wanted as yet tryall of their faith: Now nothing trieth faith better then the croffe and perfecution. If Abraham had not been commanded to offer his sonne, he had had no tryall of his faith. When as the Apostles did suffer persecution, they thenhad a tast and tryall of their taith. As long as we may live without tentation, we think that we are indued with a strong faith, but if any adverfitie commeth to us on any fide, we by and by trie what faith we refted up. on. Wherefore S. Paul faith Rem. 5. We reiogce in tribulation, knowing that tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed. After the fame fort Sa-Imon also laith in the Proverbs: As filver is fined, and gold tried in the furnace, fo doth the Lord trie the hearts. Such a tryallis made by the croffe and perfecution, when we are as it were crucified according to our old Adam, by which crucifying our faith is tryed, and according to this tryall of faith our flesh mortified, the spirit encreasing in the knowledge of Christ. And then is our fl. th truly mortified, when we fuffer the will of God to beare rule in us, which is then done when we Submit our selves to his will howsoever he dealeth with us, renouneing our own. This S. Paul will have us to doe, when he faith thus, Rom. 12. I befeech you brethren by the mercies of God, that regive up your bodies a living facrifice, holy, acceptable unto God, which is your reasonable serving of God. And fashion not your selves like unto this world, but be ye changea by the renuing of your mind, that ye may prome what that good, and acceptable, and perfect will of Godis. When Thomas thus confesseth that he is ignorant whether the Lord goeth, neither knoweth the way, the Lord doth not rebuke him with a fterne countenance, neither by and by cafteth him of, nor driveth him from him, he calleth him not either a groffe affe or oxe, as we are wone to handle the weake, but answering him very gently, faith : I am the way, the truth, and the life. I faith the Lord, am the way, by which the father is gone unto, albeit I be flain : I carry them that beleeve and are my heep, on my shoulders to the Father : no other way beside chis leadeth unto heaven. He that walketh nor this way, goeth out of the way from the Father. I also am the truth For I am the light which lightneth the world, and I teach true doctrine, and make true Chri-1 3 4 Mians.

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Rians. Moreover, J also am the life, for it is I that quicken, he that beleeveth in me shall not dye. This, as I said before, is to teach the Gofpel, rightly, that is, to flew the true and right way, which leadeth unto eternali life, When the Disciples knew not the way that leadeth unto glory, the Lord making no delay, affirmeth unto them that he is that way. As if he should fay: If ye defire to know the way to glory, feek nor the strength, light, and righteousnes of creatures, but looke unto me: for I am the way, the truth and the life, although I must bee put to death, although I am vile and of no reputation according to the outward appearance : neither let this offend you, that they which bee mine, are subject to persecutions. The right way to the father is found in me, let none remove you from this perswasion. Therefore he faith moreover, No man commeth unto the Father but by me. As if he should fay : No man can come to the Father by his own firength or merits: The law terrifieth the conscience that it cannot goe to the Father: the word of Christ, which justifieth us by the righteousnes of Chrift, bringeth us to the Father. Whereupon followeth that which he afterward faith: If ye had known me ye should have known my Father allo. For as no man commeth to the Father, but by the Sonne, fo no man knoweth the Father but by Christ the Sonne. First the Fathers will is not known, to wit, that he will fave us, unleffe we fee it in Christ, He which is in the bosom of the Father, hath revealed it unto us. Secondly the Father is not beleeved, for reason by it selt doth not understand, that it receiveth any thing of God. Wherefore it is needfuil that Christ declare that bountifulnes and goodnes unto us. A troubled conscience flieth the Father, neither can it abide to commit it felf unto him. But they that are justified by the word of Christ, do not any more concemne the Father neither flie him, as the Ifraelites did, but stand before him as Mofes, and are inlightned with divine light, that they may know the power of God and mercie of the Father. Hereupon commeth trust and confidence in him; hereby we know that we receive all things at his hands, and looke for all as well spirituall as corporall things of him. All these we must acknowledge to be recciwed by faith, reason cannot attaine unto them. For it indeavoureth to obraine God by her own strength and merits, but that endeavour is in vaine. Wherefore when it is not able to come to the knowledge of God by her own strength, it utterly denyeth God, and saith that there is no God, After when it feeth uncleannesse in her workes, it dispaireth, and is in most great distresse. But when we are justified by foolish preaching, we come to the knowledge of God the Father, as foon as we beleeve the word of Christ, and so we trie the power of the Father in afflictions and adversities, although they be even great. This was thadowed forth in that, that the people of I frael sould not abide to heare

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heare the voice of God, but desired that Moses might speake unto them. Where Christ also was figured, that he should make intercession for us to the Father, and be our mercy sear. For nature is more weake and fraile, then that it can abide to talke with God. Wherefore he hath given unto us this his Sonne a Mediatour, in whem and by whom we must have to doe with him. When as the Lord so lovingly and gently dealeth with Thomas, and she weth unto him, how he must come to the Father, to wit, by the Sonne, and that the Father is known in the Sonne, there doth yet happen a grosser thing in Philip, who bursteth forth and will not be content with faith, but will know the thing assuredly by feeling and seeing. Wherfore he saith unto the Lord

Lord shew us thy father and it Sufficeth us. As though he would fay, if thou wilt also shew unto us a figne, then will we beleeve. Philip counteth it not sufficient to beleeve the word, bur goethabout to come to the knowledge of the Father by another meanes then by the word. For leeing that reason cannot beleeve, he requestech tobe certified by another meanes and way. By the interrogation therefore of Christ that followeth it is shewed, that the conscience is made certaine and quiet by no other thing, then by faith, for that we must cleave to the bare word, and look for no other figne. But Philip thought here that he should be much more certified, if he did fee the Father, then if he beleeved the simple and bare word. This incredulity Christ reproveth somewhat sharply, and faith. Have I been fo long time with jou, and hast thou not known me? As though he should say: I teach and preach, and yet thou knowest me not. Doest thou not know that the Father will be known by me, that my word is the word and power of the Father, by which alone he will be known, and by nothing elfe? For thou hast heard the voice of the Father from heaven after this fort: This is my beloved Sonne, in whom I am well pleased, beare him. Doeft thou not yet undestand how the Father is known? The Father is not feen with carnall eyes, as John in his first chapter faith. John 1. 18. No man hath feen God at any time : the only begot ten Sonne, which is in the bosome of the Father, te bath declared bim. Wherefore the Lord faith to Philip. Philip, be that barb feen me, bath feene be Father. This faying is like unto that former when he faith: If ye had known me, ye Should have known my Father alfo. That is, forasmuch as the Father will be known by me, feek no other way to know him, but beleeve my word that I am he, which sheweth unro you the Father, and will make you to know him in me. Beleeve thatby methou haft accesse to the Father, by this meanes thou shalt know the Father, by faith thou shale underfland the power and mercy of the Father, and shalt feele him to be comfortable and gracious. The Father will have my word to be beleeved, and them that beleeve it, to be faved and obtain exernall life.

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Seeing therfore that thefe things be thus, that we cannot know the Fas ther but in the Sonne, and when we know the Sonne, we know also the Father : the Lord faith moreover unto Philip : How then fayeff thou: Shew us the Father? Beleeveft thou not that I am in the Father. and the Father in me? As if he would fay : Forafmuch as there is no other way to know the Father, but that which I have shewed, why I pray thee, doeft thou not beleeve my words, feeing that I have taught that I am the way, the truth, and the life? Doeft thou not beleeve that I am in the Father, and the Father in me? Beleevest thou not that my divinitie, and the divinitie of my Father is one? And that The Father will be known by me? But why is the Father known by the knowledge of the Sonne? even therefore, for that the Sonne is in the Father, and the Father in the Sonne. For the word by which the Sonne is known, is the power of the Sonne and of the Father. Wherfore feeing the Sonne is knowne by his word, it necessarily followeth, that the Father also is known thereby. Beleeve me, that I am in the Father, and the Father is in me : at the least belowe me for the very works fake. Here he doth as it were appeale to workes, that they may give testimony of the word. As if he should say: Seeing that ye cannot be content to beleeve the word, at the least beleeve the fignes which beare witnes of the word, and whereby the Father hath given testimonic of me. For the worker and signs are testimonies of the word. By these words Christ meaneth nothing else but to confirm the consciences of his Disciples, and of all us against the offence of the croffe. For consciences will know and not beleeve the bare words of God, but docalwayes doubt and fay : What if God careth not for thee? and have such like cogitations. Holy and godly men feeme for the most part to be neglected, as abjects and most contemptible men, inafmuch as the world according to the wil & luft therof, rageth and practifeth tyranny against them, and doth almost what it lift. Hereupon they are in anguish and in danger of faith, and desire to know the will of God toward them, These Christ comforteth, that they may feek no other comfore but in him and in his death, and believe that he is life, that he beareth rule, and makerh alive them that be dead, And that they should nothing doubt hereof he maketh them yer more certain, and faith : Verily, verily I fay unto you, be that be-Leevet binme, the workes that I doe, be fhall doe also, and greater then thefe fhall be doe. As if he should fay. Doubt not any thing but that ye that know the Father by me, and that my word is the power of God, and that by my word ye shall be sustained, although I be even crucified. Ye shall have triall hereof in your selves, for if ye beleeve in me, ye shall not only work such workes and shew such fignes as I do, but even greater. Which came to paffe after the afcention of Chrift, when

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the Apostles wrought greater miracles as well among the Iewes as Gentiles, then Chrift himself. But what is the cause hereof? The Lord himself addeth it saying : For I goe unto my Father. That is, I will begin a Kingdom, where I will fulfill all things. Here the Lord annexeth the conclusion of all the questions and confolations going before, For a little before Christhad taught, that the Father is known by him, and that is because he is in the Father, he therefore is showed by that word, by which the Father is shewed. But that ye might confirm this to wit, that his word is the power of the Father, he added and faid : He that beleeveth in me, the workes that I doe, he shall doe alfo. That is, by faith in me ye alfo shall doe those workes, and know that my word is the vertue and power of God. But why doth he fay: I goe to the Father ? I answer Because Chrift is in the Father. therefore doth he the workes of the Father, but we doe them not alfo therefore, but for that Christ who is in the Father, is now in us. For to goe to the Father is to fulfill all things, and as Paul according to the faying of the Pfalme deelareth, to give gifts unto men, to lighten and to fandifie. For this is the kingdom of Christ, whereby he reigneth in earth, in the hearts of the believers, and fitteth upon the throne ofhis Father David, The Lordallo speaketh these words: I goeto the Father, to comfort his Disciples. For as he did before begin to confirme them, that they should not be troubled and offended, although he should die, but courageously cleave to him, and beleeve in him: So here he promiseth them that they shall be glorified, for he goeth to the Father, who shall deliver all things into his hands, that he may mightily obtaine a Kingdome over all things that are in heaven and earth. Wherefore they ought nothing at all to feare. He yet comforteth them more and faith: And what foever je aske in my name that will I doe. As if he should fay , As soone as I come to the Father, there is no cause why ye should be carefull. For those things that ye have neede of and aske, ye shall obtaine, I will doe this for you because I obtaine a kingdome. And he peculiarly addesh, in my Name, whereby he excludeth all our merits, for by Christ we are heard as also in Christ we are loved, by whom also we are Priests, as Peter faith, to offer up spirituall facrifices, and acceptable to God. All these things faith Chrift, I will doe for this caufe. That the Father may be glorified in the Sonne. The Father is then glorified, when glory is given and afcribed unto him, not unto us. That is when we acknows ledge that we are faved not by our own merits, not by our owne wife= dom and righteousnes, but do put our troft in his mercy. For he hath given his Sonne for our finnes, and whatloever we purpose to aske, we must aske it by this Son, and we shall obtaine it. Wherefore he repeateth these words, and faith. If ye shall ask any thing in my 2V ame I will doe it. These wordste nd to this end, that he might make us certainly

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certainly believe his words, and cleave unto him. This therefore is the summe of this conclusion : He biddeth his Disciples and us therefore beleeve, for that he goeth to reign, before he affirmern that he will thew torth a figne, and testimony of his Kingdom, and so reigne, that he will declare a notable token of his Government, that we may feele and perceive it, to wit, that he will doe fo great workes by us, as he himself hath done, yea and greater also, also, that he will heare us when we pray and whatfoever we pray for unto the Father in his Name. By these promises the heart must be confirmed and made couragious against the Gates of Hell. For Christ reigneth by his word. wherefore it is needfull, that we exactly know the virtue of the word. For the Kingdom of Christ is the power and virtue of God. These things I thought good to intreat of concerning this Gospell, let us call upon God for the aid of his grace, that we may be able to understand them, and by them to ftrengthen our weak Faith.

An Admonition to the Christian Reader.

POr the commendation of this work, and the Author thereof, there thall not need I trust at this present, any great discourse to be made. Foralmuch as fo many good books of the same writer be already fet abroad, wherby may sufficiently be conjectured what is to be thought of this also. Again because the work it self is such, concerning such matter of heavenly confolation, that without any further commendation of other, it yeeldeth cause sufficient to commend it felf, only this then remaineth to intreat and exhort the Reader, butto peruse and read the same. Who in so doing shall find I doubt not, neither to lack great cause in us to set forth these Sermons, nor teffe necessity in the Readers, to bestow paines, in perusing and reading of them. For the dignity of the matter, and fingular fruit therein to be found : For ahat more worthy matter can be, then to let forth Christ in his right glory, in his full riches and royall estate; to the hearts and soules of men, especially fuch as are heavy, laden, & distressed in spirit, what more comfortable hearing, or doctrine more true, then of forgivenes and remission of fins, so graciously purchased, so freely offered by our Saviour, so clearly preached by his Ministers? Or what riches more excellent, then faith fixed on Chrift, andhope established in the promises of life ?or what fludy more fruitfull, then to feek the kingdom of God ? For where the fruit of all other Rudies decayeth and bath his end the fruit of this study abideth for ever, And therfore not without cause, we bee To willed by our Saviour himself, first to feek for this Kingdom, and sighteoulnes theref, promiling with all in another place, that he which feeketh shall find. In the feeking of which kingdom, two special notes we have to learn and fearch. First the glory and grace of the King, fecondly the wealth and felicity of the Sabiects. In which two parts as the whol fum of all our spirituall comfort most principally considerth, ground deded in the holy Scriptures: so of all expositers of the same Scriptures, I know none or few in these our dayes, more lively to open these comforts unto us, out of Gods word, then this Doctor and preacher of thefe Sermons here tollowing, which as he hath done most effectually, first in his own conque to his Country people, then in Latine to the Learned, fo this Translator hath no leffe plainly, and taithfully Englished the fame for the commodity and use of our English nation . By whose meanes and industry this vantage we have now gained, that we have gotten unto us one good Preacher more in England, then we had before, to the comfort and edification of all fuch as be disposed to read and learn. So that in such towns, and villages wherin before were mute Ministers, this preacher may now supply the lack, and the e be received as their parlon, if they please, preaching now in their own speech unto them, and putting them to no charges of any Tythes. And in other places, where more plenty of learned Teachers is, yet notwith standing no hurt shall come to admit this Stanger as a Co adjutaçor, or fellow helper unto them. Whereby I nothing doubt, but in fo doing, all such as shall be willing to give care to this Preacher, as well they that be learned, shall find wherein to grow in more perfection, as also the unlearned, wherein to be inftructed fufficiently to their foules health in Christ Jefus. In whom I with to thee, and to all true Christian Readers, all spiritual grace, and heavenly wifedom, to bleffe thy Studies, to profper thy labour, to ftablifh thy falch, to multiply thy confolations, to direct thy wayer, and finally to glorific thee both body and soule in his bleffed kingdom for ever. Amen. F. To the right worshipfull Sir Thomas Henneage Knight, Treasurer of her Maiesties privie chamber, W. Gace wisherh peace and salvation in Christ,

Onfidering (right worshipfull) that saying of Davidalledged by the Apostle Paul, that there is none that understandeth, none that feeketh after God, that all are gone out of the way, and become unprofitable: methinkes it doth lively fer forth the blindnes of mans understanding, the wickednes of his will, and his perverines and unability unto that which is good. Wherof if we had not many tellimonies of Scripture, yet common experience were able to confirm the same, when we daily see men so careful to live, and to careleffe to live well. How beit this is no mervell: for as a tree whose root is rotten and infected with venimous sap, bringeth forth none but corrupt and naughty fruits fo from mans heart which is corrupt and infeded with the venum of fin, can proceed nothing that is good. Now mans understanding being blind, he is not able of himself to attain to the know. ledge of God, and confequently without fome other means or help cannot be faved for this as our Saviour in the Gospel faith, is life everlafting to know one only true God, and him whom he hath fent lefus Christ. Again, mans will being corrupt, he is not able to ferve God as his duty requireth, as to honor him as his Lord, to obey him as his father, to trust in him as his protector and preferver, to be thankfull to him for his infinite benefits, &c. Wherfore left man being ignorant of God should be excluded from falvation, or left through the wickednes of his will and inclination to evil, he should dishonor so high a Lord, disobey so good a father, distrust so carefull a preferver, and be unthankfull to fo gracious a giver, who doth not fee

how requisite and needfull it is, that he should by good instructions bee brought to the knowledge of the Lord God, and by godly exhortations and admonitions, be reclaimed from his wicked waies to the performance of his duty? Now for a smuch as God bath in his word revealed so much of himself as is expedient for man to know, and hath therein also prescribed that manner of ferving him whereof he accepteth, man must out of it learn the true knowledge and right service of God, and therfore most necessary it is that this word be preached and taught, that therby man may learn to know God, and truly to worthip and ferve him being known. So shall his mind be enlightned with divine knowledge, and his will reformed according to Gods will, fo shall this word be a lanterne unto his feet, and a light unto his paths, wherby he may be directed in all his wayes. But (alas) this is a thing to be lamented, that the harvest is great, but the labourers are few. For among them which supply the places of labourers in the Lords harvest, Tome there be who do with diligence discharge their duty, many more there are, who albeit they be able, yet doe either quite neglect it, or very flender. ly execute it, but greatest is the number of them, who for lack of skill and knowledge are not able at all to perform it. Wherfore there is great need to pray the Lord of the harvest, that he will send forth labourers into his harvest, wherby many more then do may receive the Gospel of Christ Ielus even to the falvation of their foules. The premises well weighed, I thinke (right Worshipfuli) there may a sufficient reason be gathered, why I did purpose the publishing of these Sermons of D. Martin Lutber in our vulgar tongue, and why at the last I have by some labour and paines brought the faid purposed publishing to passe. I was indeed at the fir & procured therunto by a learned Father of this land, whose words and judgment I make no small account of, but afterward entring into deeper confideration of the matter, and weighing on the one fide the greatignorance of many even in matters of falvation, together with the daily dishonouring of God byungodly life, and on the other fide the divine doctrine and most wholsom exhorrations which these Sermons containe, I was more forcibly stirred up therunto, and thought that the painfull perufing of them, and fruitfull following of that wherof they entreat, would be a foversign falve to help to cure fuch dangerous diseases. For by them may they learn to know one only erue God, and whom he hath sent Jesus Christ, and the infinite riches which are comprised in him, and offered unto us through him of God his Father: that he humbled himfelf to exalt us, that he became a fervant to fee us at liberty, that he was impoverished to make usrich, that he dyed for our fins, and rofe again for our instification, that through his means mercy hath swallowed up miserie, and bounty hath overcome all evill, finally that with out him here is no ioy nor consolation, no peace nor quietneffe, no felicity nor salvation, but that he is the only means by which all good things are attained : so that they which injoy him receive not one gift alone, as with Salomon wifedom, with Sampson strength, with Fob patience, with Paul zeale, &c.but for poverty they receive riches, for weaknes ftrength, for folly wildom, for servitude freedom, for grief ioy, for fin righteousnes, for death

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life, yea all good things what soever. Wherfore if the faithfull man be preffed with poverty, he may here learn that by Christ he is adopted to be the Son of God, and so may be comforted, laying to himselt : How can he be poore which hath God to his Father? who both is able to give all things necessary, for his is the earth and all that therein is, and also will give the same because he is most loving and gracious to his children. Again, if he feel in himfelf weaknes, he may learn here that he is not able of himfelf to attain unto ftrength, but that it is the gift of Chrift, who ftrengthneth fuch as beleeve in him, and so may be stirred up by heartie prayer to ask the fame of him, that he wil vouchsafe by his holy spirit to strengthen & confirm him that he may be able to perform that by grace, which by mature & of himself he shall never be able to do: as mightily to Subdue the rebellious flesh, strongly to refift, & at the last valiantly to overcome the tentations of Satan, patiently to bear the troubles of the world, and constantly to contemn the allurements of the same. Moreover, if he thirst after divine and heavenly wisdom, (which is to know God aright, and those things that are necessary to be known to the attaining of falvation) he may find here largely and lively fer forth, that Christ came his Fathers Embassador and Messenger to men, that by him they might be brought to the right knowledge of God, and into all truth, so that by him we are enlightned with the knowledge of God, by him we are inftructed in all truth; and consequently by him we obtain divine and heavenly wildom. Here also shall be learn that Chrift was made under the law, that he might redeem them which were in bondage under the law, and of servile bondmen make them free sonnes, even the children of God.

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Furthermore, if grief and heavines come upon him, he is here taught where true joy may be had even in Christ Jesus alone, that in him only he may findfure comfort, fovereign medicines, prefent remedy, true joy of heart and quietnes of conscience. Finally, whereas we are finfull, and have by our finnes justly deserved Gods eternall wrath and most heavy venegeance. he shall here learne that Christ hath payed the ransome for our sinnes, and pacified Gods most grievous wrath and displeasure justly conceived against us. And because it is not sufficient that due latisfaction be made for fins, and Gods wrath appealed, but we must also appeare righteous before God, it is here shewed, that as by one mans disobedience many were made sinners, so by the obedience of one, namely of Jesus Christ, as many as believe in him shall be made righteous, inasmuch as his righteousnes is imputed to them as their own, whereby they appeare perfectly righteous before God and are accepted of him: fo that whereas they had of themselves deserved eternall death, they are through Christ accounted worthy of everlasting life. But what doe I goe about to rehearfe the infinite treasures which the faithfull enjoy through Christ? It shall be sufficient to conclude with the Apostle, and say: If God spared not his own Sonne, but gave him for usal to death, how shall he not with him give us all things also? . Now for afmuch as thefe things and the right meanes to attain unto them, are in thefe Sermons of that most learned Divine Martin Luther most learnedly, yea even divinely fet forth, they may undoubtedly be a fingular meane, not only

to instruct them which be ignorant in matters of salvation, but also to increase and confirm the knowledge of such, as have already well profited in Christian religion. Howbeit there is annexed hereunto found and absolute do trine concerning good workes and godly conversation, as being most necessary to be of all Christians perfeally known, & effectually followed For Christians through Christ being become the Sonnes of God, how unmeer, yea how abominable a thing it is that they should resemble Satan in their doings? being now made the members of Christ, how detestable a thing is it that they should be instruments of iniquity? being now the Temple of the holy Ghost, how beastly a thing were it to defile the same with the filthines of finne? Finally having received fo many and fo great benefits of God through Christ, how wicked and shamefull a thing should it be to be unthankfull to fo gratious a God, to be disobedient to fo loving a Father, in any wife to displease so merciful a Savious? But it shall be needle sie much to stand upon this point, feeing it is not unknown to the faithfull with how great endeavour they ought to avoid that which is evill, and embrace that which is good, and therefore shall fincere and perfe & dodrine concerning good workes to be unto them no leffe commodious and profitable, then needfull and necessary. For the causes above specified especially among other, I have (right Worthipfull) though not finely, yet faithfully translated these Sermons into our vulgar tongue, and have done mine endevour for the publishing of the same, which I do humbly dedicate to your Worships protection, by your zealous godlines, & godly zeal chiefly moved therunto, wherby I am induced to think that you will well accept of them. For as the godly doe with David delight in the Arke of the Covenant, in the Tabernacle of the Lord, in the holy Mount Sion, that is, in the Church of God : fo doe they with the same David desire the building of the house of God, the flourishing of this vine, the peace and prosperity of this heavenly Hierusalem, and therfore that which is a mean and furtherance hereunto, they doe not only love and like, but also highly esteem, and heartily pray for. Wherefore (right Worshipfull) I think it altogether superfluous to goe about with words, to procute your well liking and accepting of these Sermons, forasmuch as they tend only to this end, that the Church of God may by them be edified, as in the premifies is of me declared. Wheras in translating them I have used a plain kind of file (yet such as sufficiently expresses the meaning of the author) and not studied for curious words & eloquent phrales, the cause therof is, for that I prefer plainnes with profit, before much curiofity with Imaller commoditie, fo that I nothing at all feare that in this respect they shall be misliked of the Godly, whose misliking only Jendeavour to avoid. Thus (asitfeems unto me) having intreated fufficiently of those things which I thought pertinent to my present purpose, I doe here conclude, defiring the Lord God, that he wil by his holy spirit alwaies govern and direct you in the true obedience of his bleffed word, to the glory of his divin name, to the profit of your neighbours, and comfort of your conscience, so shall you affuredly have prosperous successe in all your offires, and at the last obtain everlasting ioyes and endlesse feticity, by the only means of Christ Your Worships humbly at commandement W. Gace, Zefus our Saviour.

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